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Repeal S.18(C) which makes it a crime in Australia to offend another because of what you say.

Anti-Semitism, illustrated: David Duke working on a new "Protocols of the Elders of Zion"

The white supremacist says his repackaged book is fiction -- and that it works like all "great literature"

**DAVID NEIWERT, SOUTHERN POVERTY LAW CENTER,
SATURDAY, MAY 24, 2014 11:30 PM +0930**



Former Ku Klux Klan leader David Duke: AP/Burt Steel

This article was originally published by [The Southern Poverty Law Center](#).



SPLC
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Law Center

White supremacist [David Duke](#) has a new book coming out, of sorts – a repackaged and "illustrated" version of

the notorious [anti-Semitic hoax](#), "The Protocols of the Elders of Zion." But unlike previous editions of the text – all of which attempted to claim that the book was a genuine transcript of a gathering of wealthy Jews who conspired to bring about the enslavement of Western civilization – Duke is taking a different tack.

"The Protocols of the Elders of Zion," Duke now claims, is in fact a work of fiction – which means, he says, that the hoax issue is moot. Instead, as he explains in his promotional video for the book, the text is like all "great literature" – a work of art whose value lies in the greater truths it supposedly reveals about the world.

Duke argues [on his website](#) that "it is actually irrelevant if the original Protocols were written by Czarist agents or not":

In fact, as I point out, they are in reality a highly predictive work of 'fiction'—much like George Orwell's '1984', or Aldous Huxley's 'Brave New World'. Although the characters and storyline in both those works are 'fiction', the idea which underlay both those books was most certainly fact. Thus, they were works of 'fiction'—just like the Protocols of Zion.

To illustrate his point, Duke includes film footage from the 1968 film version of "Romeo and Juliet" – because

Shakespeare, he claims, may have lifted the story from somewhere else – as well as “The Wizard of Oz” (complete with President Obama’s face taking the place of the wizard) and “1984”, to which Duke repeatedly compares “Protocols.”

“It is a historical literary creation of political and social importance. It is a brilliant work of dystopian literature – as important as Orwell’s ‘1984’,” Duke says in the video. “So, call it a forgery, a fabrication, a fantasy, if you like. I won’t argue with you, as long as you dare to read it – along with my historical and contemporary evidence that illustrates its major assertions.”

Duke says that “Protocols” only prove that “truth is stranger than fiction!” He then proceeds to run through a list of anti-Semitic, conspiracist claims that undergird his worldview.

There is nothing in “Protocols” that would particularly distinguish it as “literature,” at least by any academic standards: There is no great writing, no great storytelling, no poetic phrasing, no great philosophical insight. It simply recounts – in tedious fashion – a fictitious meeting in a graveyard among a cabal of wealthy Jews who lay out the principles of their plan to enslave mankind and control the world.

The text is a [well-known hoax](#) that purports to be a glorified transcript from a real meeting. Early editions claimed that the document was read aloud in Basel, Switzerland, at the First Zionist Congress in 1897. All previous attempts at marketing

the book have pretended that it is the record of a real meeting.

Its origins were [as a piece of political propaganda](#) aimed at smearing Jews on behalf of Russia’s Tsar Nicholas II shortly after the turn of the century. It then found its way to America, where it was avidly promoted by industrialist [Henry Ford in the 1920s](#) under the title The International Jew. It was even more notoriously adopted by Adolf Hitler and the Nazi Party in Germany as an uber-text that eventually fueled the Holocaust. Duke touts the appearance of a Ford essay on behalf of “Protocols” in his new edition of the book, but neglects to mention that Ford [eventually repudiated those views](#), at least publicly.

Duke apparently needs some help publishing the book. At the end of the video, he encourages supporters to give him \$100 (or more) today, and in return, they’ll get a nice signed and numbered copy when they’re finally printed.

David Neiwert is an investigative journalist and author based in Seattle, whose most recent book is [And Hell Followed With Her: Crossing the Dark Side of the American Border](#) (Nation Books). He has won a National Press Club award for his reportage on domestic terrorism, and is also known for his work as the senior editor of the popular political blog [Crooks and Liars](#).

http://www.salon.com/2014/05/24/anti_semitism_illustrated_david_duke_working_on_a_new_protocols_of_the_elders_of_zion_partner/

Warrants to raid Seven over Schapelle Corby interview deemed invalid



[Paul Bibby](#), Court Reporters, March 26, 2014



Schapelle Corby. Photo: AP

Search warrants, used by the Australian Federal Police to raid the offices of Channel Seven in search of proof the network had made a deal with drug smuggler Schapelle Corby, have been ruled invalid and summarily quashed by the Federal Court.

On February 18, federal police officers raided the network’s offices as well as Seven West’s publishing arm, Pacific Magazines, and the company’s lawyers.

They seized hundreds of pages of documents allegedly relating to an interview deal with Corby.

Seven and Corby’s sister Mercedes sued the AFP over the raids, claiming that they were unlawful.

It emerged in court that the search warrants and accompanying certificates issued by a magistrate before the raids erroneously stated that those being raided were “reasonably suspected” of having committed an offence when this was never in fact the case.

The warrants also stated that those being raided were “suspects” in an ongoing investigation.

Lawyers for the police were forced to accept that neither of these assertions was correct, telling the court that they were the result of a clerical error.

They claimed that documentation accompanying the warrants offered a broader description of those who could be searched as including “entities or other matters” and that this included staff at Seven West and the company’s lawyers.

But on Wednesday, Justice Jayne Jagot rejected this claim, finding that the search warrants and accompanying certificates were “materially affected by legal error and should be quashed”.

Justice Jagot ordered that the matter return to court in the coming weeks for a hearing on what should be done with the seized documents and the question of legal costs.

Channel Seven welcomed the courts’ decision and indicated that it would be pursuing legal costs.

<http://www.smh.com.au/national/warrants-to-raid-seven-over-schapelle-corby-interview-deemed-invalid-20140326-35hre.html#ixzz32mjoPZWD>

Latest News/Articles – ‘Mad’ claims from former PM



Former Australian Prime Minister - Malcolm Fraser

CLAIMS from Malcom Fraser that Israel deliberately bombed the USS Liberty in June 1967 is a "mad, demented conspiracy theory", Australia/Israel & Jewish Affairs Council (AIJAC) national chairman Mark Leibler said this week.

Will the Talmudic sages Leibler, Goot and Lamm claim the \$10,000 reward offered by the USS Liberty Veterans association

<http://www.iewishnews.net.au/mad-claims-from-former-pm/34980>

[**USS Liberty Veterans Association \\$10,000 reward**](#)



Leibler

*"To make these allegations about Israel deliberately targeting Americans when there's no evidence to support it, when **successive inquiries by both the Americans and the Israelis** have demonstrated that this was an accident, I just think it is appalling beyond description," he said.*



Goot

Executive Council of Australian Jewry president Robert Goot concurred with Leibler: "Fraser's assertion, that Israel's missile hit on an American ship in the Mediterranean was not

*mistaken but deliberate, was disgraceful given **the number of international inquiries that found to the contrary.***



Lamm

*Zionist Federation of Australia president Danny Lamm said: "The [USS Liberty] incident was subject to **no less than 10 American investigations and an additional three Israeli investigations**, all of which found that it was indeed an accident.*

[The USS Liberty cover-up](#)

[USS Liberty Veterans Association](#)

[USS Liberty Memorial](#)

[Assault on the Liberty](#)

The true story of the Israeli attack on an American Intelligence Ship by James M. Ennes Jr
online book

[Representing Australian Jewry globally](#)



The USS Liberty after the heinous and cowardly attack by Israeli forces. Both American and Israeli governments subsequently covered-up the crime.

Palestine – Fraser Must Tell The Naked And Unadorned Truth... writes David Singer, May 20, 2014

Former Australian Prime Minister Malcolm Fraser convincingly exposed the falsity of his own and former Foreign Minister Bob Carr's unsubstantiated claim that the pro-Israel Australian Jewish community wielded too much power – with these few well – chosen [words](#) to the ABC's Jon Faine:

"Fraser: Um, I once said that Israel had exercised excessive power in relation to Lebanon. I got some pretty furious phone calls as a result, and people asked to come up and see me. And I thought it was going to be two or three [of them] and I found, well, there were so many they wouldn't fit in my office. So I said "Let's go into the Cabinet Room". They all explained Israel's position, which I understood. And at the end of that

discussion I said, "Well, gentlemen, I am glad to have listened to you, but you know the Australian government's position". I said that "The power Israel used was excessive. That view has not changed. But I have heard you. Thank you." But it's a continuum, it's a continuum."

There could be no clearer case of the total ineffectiveness of those Jewish representatives sitting in the Cabinet Room – whom Fraser had properly met, courteously listened to and then rebuffed.

These lobbyists again had not got to first base.

Yes Prime Minister – contrary to your highly damaging allegations – lobbying you on this occasion on this particular issue once again had failed to change your mind.

Yet you misleadingly use this meeting to suggest there is an organised Jewish lobby that exercises too much power over Australian Governments.

Such an offensive suggestion is utterly false – as your own recollection confirms.

Maybe you felt uncomfortable when confronting the larger than anticipated number of lobbyists who had unexpectedly filed into your office. Numbers may be a turn off – as can be exasperation resulting from meetings over the same issue.

You admitted having received some pretty furious phone calls from these people. Prime Ministers would not probably appreciate such calls and their tenor.

Larger than expected noisy interest groups combined could have been even more counter-productive. Personal impressions created by lobbyists can be the kiss of death negating detailed well-researched fact-based arguments.

The indisputable fact however remains that the representations made by this group of lobbyists – for whatever reasons – were once again rejected.

But my most serious criticisms – Prime Minister – are reserved for these following comments you [made](#):

"The Jewish community...well not all the community...because I have had many letters, I've got many letters in my office in the files that say "No we don't agree with the publicly proclaimed leaders of the community in Melbourne. We take a different view." But they're not going to say so publicly. The Jewish community seek to get Australia to support policies as defined by Israel. Look, Israel years ago, during one of the wars, killed 30 or 40 Americans on a spy ship in the western (sic) Mediterranean.

Faine: That was a mistaken missile hit, if I remember correctly, or an air strike. I can't remember.

Fraser: Well, the Americans tried to cover it up. It wasn't a mistake. It was deliberate.

Faine: You believe so?

Fraser: Yes.

Faine: Based on what?

Fraser: Information I have. I am not going to tell you the source.

You revealed there were an undisclosed number of publicity shy Australian Jewish citizens who had previously written to you requesting you not to accept the views of the organised Jewish community leaders supporting policies as defined by Israel differing from theirs.

That argument was your perfect entitlement to accept and theirs to make – but you can't have it both ways.

Being ready to reject the views of these community leaders knowing this could lead to possibly losing votes if the majority of Jewish voters they represented were unhappy with your decision does indeed suggest you were a politician of principle – a rare phenomenon in politics.

So why allege excessive power-wielding when you were prepared to dismiss their submissions even if it cost you votes in sending them back to Melbourne empty-handed – which is what you actually did?

But far worse – you told the interviewer you believed that the Americans had deliberately covered up an attack on the USS Liberty on 8 June 1967 at the height of the Six Day War.

When asked to provide the evidence to substantiate your claim – you refused to reveal the source.

Prime Minister – six American investigations into these claims resulted in the following [findings](#):

U.S. Navy Court of Inquiry June 18, 1967 - Mistaken identity

Report by Clark Clifford July 18, 1967 - No evidence ship was known to be American

Senate Select Committee on

Intelligence 1979/1981 - No merit to claims attack was intentional

National Security Agency 1981 - Mistaken identity

House Armed Services Committee 1991/1992 - No support for claims attack was intentional

Refusing to substantiate your highly damaging claim on public radio after it was challenged as being factually inaccurate – is surely conduct unbecoming of a former Prime Minister.

Prime Minister – On [14th October 1986](#) you were discovered in the foyer of a seedy Memphis hotel wearing only a towel and a dazed expression.

Have you been caught out with no clothes on once again? Will remaining silent on America's cover up enhance your credibility?

Do we believe you or six American investigations?

<http://www.jwire.com.au/featured-articles/palestine-fraser-must-tell-the-naked-and-unadorned-truth-writes-david-singer/42588>

Compare the above analysis with Anthony Lawson's at: Israel's Apologists: Jon Faine is at it Again

<http://www.youtube.com/watch?v=Xs1L4nVRWXM&feature=youtu.be>

*

Here is Joshua Blakeney's take on the matter:

<https://www.youtube.com/watch?v=4AeXiBneQjM>

ECAJ on the A-G's statement on East Jerusalem

June 6, 2014 by

The Executive Council of Australian Jewry (ECAJ) has defended the Federal government's statement that "the description of East Jerusalem as 'Occupied East Jerusalem' is a term freighted with pejorative implications, which is neither appropriate nor useful."



Peter Wertheim

The Executive Director of the ECAJ, Peter Wertheim, said: "The Federal government is simply being realistic. Jerusalem has not been a divided city since 1967 and it would be both

wrong and impractical to try to turn back the clock and force a re-division.

The fact that the United Nations routinely refers to parts of Jerusalem as "occupied" by Israel does not make such language sacrosanct. On the contrary, the UN Secretary-General, Ban Ki Moon, and his predecessor, Kofi Annan, among many others, are on record as criticising UN bodies for their obsessive anti-Israel bias.

Between 1948 and 1967, Jordan controlled and even purported to annex the West Bank and east Jerusalem. It had acquired these territories in a clear-cut war of aggression, yet the territories were not designated as "occupied". It is hypocritical to use this language simply because Israel is in control, especially as Israel's control results from a war of self-defence in 1967.

The Australian government is correct in stating that the Israelis and Palestinians themselves have agreed that the final status of Jerusalem is to be worked out through direct negotiations, and that the use of loaded language by others, which pre-judges the issue, serves no constructive purpose. "

The following is exactly what Attorney-General Senator George Brandis had to say



Senator George Brandis

"You will recall when the Committee adjourned last night there had been a number of questions and exchanges in particular between Senator Rhiannon and me concerning the description of East Jerusalem. I've had a conversation with the Foreign Minister and I want to make a short statement to the Committee with her authority.

Australia supports a peaceful solution to the dispute between Israel and the Palestinian people, which recognises the right of Israel to exist peacefully within secure borders and also recognises the aspiration to statehood of the Palestinian people.

The description of areas which are the subject of negotiations in the course of the peace process by reference to historical events is unhelpful.

The description of East Jerusalem as "Occupied East Jerusalem" is a term freighted with pejorative implications, which is neither appropriate nor useful.

It should not and will not be the practice of the Australian Government to describe areas of negotiations in such judgmental language."

The Australia/Israel and Jewish Affairs Council has welcomed the Australian Government's decision, announced by Attorney-General George Brandis on Wednesday, to refrain from using the pejorative and unhelpful word "occupied" to refer to east Jerusalem. It called on all sincere supporters of a genuine two-state outcome to likewise support using terminology which does not prejudge the outcome of negotiations and thus encourages compromise and serious diplomatic engagement between the parties.



Dr Colin Rubenstein

AIJAC Executive Director Dr. Colin Rubenstein AM, said, "The government's decision to revise the language it uses to refer to east Jerusalem is very welcome precisely because it is helpful toward achieving a two-state resolution of the Israeli-Palestinian conflict – a goal shared by a bipartisan consensus of Australia's political leaders, as well as by AIJAC. The only way to achieve a genuine and lasting two-state resolution is through direct negotiations between the parties. Language which prejudges the key issues in dispute – such as describing the land in question as 'occupied' and thus presumably the property of one side to which the other has no claim – does not contribute to either the renewal of negotiations, or to their success when they do reconvene.

"Moreover", he added, "as a matter of reality, the land in question is best-described as Israeli-administered territory whose legal status is in dispute. It should not be described as 'occupied Palestinian land', despite a frequent tendency to do so in our media, because no sovereign Palestinian state has

ever existed, and, in international law, the term 'occupation' refers to the sovereign territory of one state controlled by another. Israel actually has a strong claim to the land in question under the San Remo Convention and League of Nations Mandates on 1920 and 1922 respectively."

"A Palestinian state encompassing most of the West Bank and Gaza should absolutely be the end result of a two-state peace agreement – but prejudging the issues in dispute encourages an ongoing Palestinian refusal to make the compromises essential for such an outcome to come about. This is especially true at a time when the Palestinian Authority appears to be walking away from negotiations, joining together with unreconstructed terrorist group Hamas and focusing its efforts on a futile and destructive attempt to try to gain statehood without a peace agreement via the UN and other international organisations." He concluded: "We therefore call on all those who sincerely want a two-state peace to support the Government's efforts to use accurate, neutral language which encourages negotiations and compromise, rather than language which prejudges vital issues in dispute and thus helps contribute to intransigence and other unhelpful behaviour."

<http://www.iwire.com.au/news/ecaj-on-the-a-gs-statement-on-east-jerusalem/42918>

Simon Wiesenthal Center Slams State-Funded Russia Today Television for Anti-Semitic Program; Demands Apology – VIDEO **MAY 12, 2014 11:01 AM**

The Simon Wiesenthal Center, a leading Jewish human rights group, on Monday demanded an apology from the directors of state-owned Russia Today Television for airing anti-Semitic programming that contravened Russia's membership obligations under the 2004 Berlin Declaration on Anti-Semitism of the Organization for Security and Cooperation in Europe.

Known as RT, the outlet has long come under criticism for serving as a Kremlin mouthpiece and for vicious attacks on Israel.

"In the very week that the Russian Federation criminalized the denial of the Holocaust and the State of Israel celebrated its 66th Independence Day, your channel apparently decided to trash both Jewish Holocaust victims and Jewish sovereignty," SWC Director Rabbi Shimon Samuels wrote to RT Editor-in-Chief Margarita Simonyan and Managing Director Alexei Nikolov.

Samuels said he sat through "eight minutes of raw Jew-hatred and unambiguous group defamation, horrified that a Russian government-financed television would screen this, Australian produced, '[Juice Rap News' clip's pathetic claim to political satire.](#)"

"My first thought was, by chance I had captured the EU banned Iranian Press TV," Samuels said. "Then perhaps, that RT must be parodying Soviet antisemitism in order to condemn it."

"But no! We were treated to the self-hatred of Holocaust revisionist, Norman Finkelstein, and then a series of classical antisemitic canards including Jews and money, their control of the United States etc. The rest of the clip is arguably an endorsement for Palestinian terrorism and of the BDS boycott campaign against Israel."

Samuels asked, "Does screening this repugnance signal an RT policy shift? If so, you have made a mockery of Russia's 9 May Victory commemoration, as you soil the memory of more than 20 million Soviet citizens – among them over 500,000 Jewish soldiers of the Red Army – who fell victim to the Nazi scourge?"

"We cannot but question the timing of this travesty: the Duma Holocaust denial bill, Israel's Independence Day, Russia's Victory day – all in the context of Moscow's greatest international crisis since the Soviet period."

Samuels asked, "Was a piece of Jewish mass distraction intended, or simply a program error? If the latter, we insist on

a public apology for this incitement to hatred and offense to the Jewish people and the removal from your company of those responsible. If intended, then the matter will be raised to a higher authority on the grounds that it violates Russian membership obligations under the 2004 Berlin Declaration on

Antisemitism of the Organization for Security and Cooperation in Europe."

Watch the clip from 'Juice Rap News' below:

<http://www.algemeiner.com/2014/05/12/simonwiesenthal-center-slams-state-funded-russia-todaytelevision-for-anti-semitic-program-demands-apology-video/>

In *HOLOCAUST STUDIES* students are taught to hate GERMANS and to develop a Guilt Complex!

**Here are survey results generated by *Talmudic* hate-filled
agitation against things GERMAN!**

**The concepts used as a shield and sword are:
HOLOCAUST and *ANTISEMITISM***

19 MILLION Germans have anti-Semitic views, finds survey which shames it as one of the worst countries in western Europe

***27% hold negative views, according to survey by Anti-Defamation League**

***Highest level of anti-Semitism was found in Palestinian territories of West Bank and Gaza at 93%**

***Greece was most anti-Semitic country in Western Europe, with 69% of adults expressing such opinions**

***Sweden, with 4%, was least anti-Jewish; in UK, figure was 8%; in US 9%**

***Study shows a total of 1.1billion people are anti-Semitic around the world**

By **SIMON TOMLINSON**

PUBLISHED: 22:37 AEST, 16 May 2014 | UPDATED: 01:01 AEST, 17 May 2014

Anti-Semitism is still prevalent in Germany with some 19 million adults harbouring negative sentiments towards Jews, according to a new study.

The Anti-Defamation League's Global 100 Index found that 27 per cent of German adults answered 'probably' or 'definitely' true to six or more of 11 stereotypes about Jews in the survey. The finding places Germany - which has an adult population of around 69 million - among the countries with the highest levels of anti-Semitism in western Europe.

Austria (28%), Spain (29%), France (37%) and Greece (69%) were higher.

Meanwhile, Sweden, with 4 per cent, had the least.

In the United States, 9 per cent of adults were found to harbour anti-Semitic views, while the figure for the UK was 8 per cent.

The highest level of anti-Semitism in the world was found in the Palestinian territories of West Bank and Gaza at 93 per cent.

The global average came in at 26 per cent, meaning some 1.1billion adults hold anti-Semitic views around the world.

The study, which the ADL called 'the broadest survey of anti-Jewish attitudes ever conducted', found the lowest level of anti-Semitism in Laos, with just 0.2 per cent of the adult population expressing such views.

'Our findings are sobering but sadly not surprising,' said ADL National Director Abraham Foxman.

'We can now identify hotspots, as well as countries and regions of the world where hatred of Jews is virtually non-existent.'

Foxman said findings about Greece had already led to an invitation from that country's prime minister to discuss possible remedies.

'Jews are more loyal to Israel than to this country/to the countries they live in,' was the most commonly accepted stereotype with 41 per cent of respondents surveyed across 101 countries and the West Bank and Gaza saying that it was at least 'probably true'

The survey also found that only 54 per cent of those polled had heard about the Holocaust, a figure Foxman called 'disturbingly low'.

Holocaust awareness was highest in Western Europe where 94 per cent of respondents said they had heard about it and lowest in sub-Saharan Africa with only 24 per cent.

According to the survey, 49 per cent of Muslims hold anti-Semitic views compared with 24 per cent of Christians.

But Jeffery Liszt, who oversaw the survey for Anzalone Liszt Grove Research, said that anti-Semitic views conformed more closely to region than religion with 75 per cent Muslims in the Middle East and North Africa holding anti-Semitic views while only 18 percent of Muslims in sub-Saharan Africa expressed similar sentiments.

The Middle East and North Africa region was found to be the most anti-Semitic and the Oceania region the least, followed by the Americas.

Anti-Semitic attitudes were relatively low in English speaking countries at 13 per cent compared with 30 per cent for Spanish-speaking countries, the report found.

The survey also found that among the 74 per cent of those surveyed who said that they had never met a Jewish person, 25 per cent nonetheless harbored anti-Semitic attitudes.

The survey interviewed 53,100 adults across 102 countries with funding from New York philanthropist Leonard Stern.

The margin of sampling error is plus or minus 0.97 percentage points for results across all nations surveyed and varies for results from individual nations...

HIGHEST RANKING ON INDEX SCORE OF ANTI-SEMITIC VIEWS

West Bank and Gaza (93%)

Iraq (92%)

Yemen (88%)

Algeria and Libya (both 87%)

Tunisia (86%)

Kuwait (82%)

Bahrain and Jordan (both 81%)

Morocco, Qatar and UAE (80%)

Lebanon (78%)

Oman (76%)

... AND THE LOWEST RANKING IN THE ADL 100 SURVEY

New Zealand, Australia, Canada (all 14%)

Czech Republic and Thailand (both 13%)

Tanzania (12%)

U.S. and Denmark (both 9%)

UK (8%)

Vietnam (6%)

Netherlands (5%)

Sweden (4%)

Philippines (3%)

Laos (0.2%)

More self-serving stuff at:

<http://www.dailymail.co.uk/news/article-2630435/19-MILLION-Germans-anti-Semitic-views-finds-survey-shames-one-worst-countries-western-Europe.html>

THE EPIC TALE OF COLE / STEIN

The story of David Stein, aka David Cole, is the typical all-American story. Indeed, he's the prototypical "everyman." His dad was the doctor who killed Elvis. By 21 years of age, he was universally condemned as the "Jewish Holocaust denier," even though he never denied the Holocaust. He appeared on the highest-rated news and talk shows of the time. Phil Donahue called him "the Antichrist," and "60 Minutes" called him a danger to mankind. He was one of only two guests ever canceled by the Jerry Springer Show (the other was a necrophiliac). He reunited Holocaust survivors who didn't know their family members were still alive, he forced the Auschwitz State Museum to stop exhibiting an air raid shelter as a "gas chamber," and he was stalked by a neo-Nazi serial killer whose story would later be dramatized on "Law and Order." He was denounced as a Mossad "double agent," and by age 25, he had a \$25,000 bounty put on his head by a terrorist group, so he faked his death by pretending to drown off the coast of

San Diego, later resurfacing as a respected documentary filmmaker, working with Warner Brothers, and producing the final film of legendary Oscar-winning screenwriter Budd Schulberg. He then reinvented himself yet again as a leading Republican Party organizer in L.A., working with congressmen, Bush Administration officials, and Hollywood's top-secret GOP underground (consisting of celebrities like Gary Sinise and Clint Eastwood), while at the same time becoming a leading conservative investigative journalist. In 2013 his "Jewish Holocaust denier" past was "outed" by the six-foot-tall redheaded fashion model he'd been financially supporting (and whose Blake Shelton-affiliated country music star sister he'd helped save from a life of prostitution). He was banned from the Republican Party for life, and denounced in over 200 newspapers, magazines, and websites.

In theory, this might just make an interesting book. At the very least, it's unlikely you'll be bored while reading it.

MICHAEL SHERMER TRIES TO BAN MY BOOK; DEMANDS I RECANT!

Posted by [David Stein](#) on Thursday, May 29, 2014



I've known little Mikey Shermer since 1993. I tell many interesting stories about this "skeptic" fraud in my book, Republican Party Animal (available from [Amazon](#), [Walmart](#), and [Barnes & Noble](#) in the US, [Waterstones](#) and [Foyles](#) in the UK, [Indigo/Chapters](#) in Canada...but enough self-promotion).

Shermy got wind of the fact that I include quite a few pages of conversations that I recorded with him in 1994 - conversations in which he admits to defaming me and lying about my work regarding Holocaust revisionism. So, what did "Mr. Freethinker" do? How did "America's leading skeptic and defender of free inquiry" respond?

He got his lawyers to serve my publisher with a demand to "refrain from publishing or distributing" my book! This is a man who slams religious institutions for stifling free inquiry and suppressing facts. And he wants to ban a book.

That's some great skepticizin' there, Mikey.

Oh, and one other thing...along with the "cease and desist" order the lawyers sent to my publisher, they sent me one as well, with a pre-written statement of recantation that I was supposed to read publicly on Youtube.

Yes, that's right. Shermy the "skeptic," Shermy the "scientist," had his lawyers try to force me to recant publicly. Oh, and just for the record, Shermaboy's actual field is "history of science." So, a science "historian" saw no irony in trying to force a person to publicly recant their sincerely-held views. Shermer's knowledge of science history must be as firm as his grasp of Holocaust history.

Anyway, Mikey's law firm was no match for me. In a matter of hours, they retreated like that mangy dog that got its ass kicked by a cat a few weeks ago. I'm a drunk, but even ten vodkas to the wind, I'm a hell of a lot smarter than Shermer and his paid suits. I'll just lay everything out below, exactly as it happened, and you can enjoy seeing "Mr. Skeptic" get pantsed.

And I do hope you enjoy!

From the venerable law firm of Neufeld Marks, to my publisher (this is just a screenshot of the top of page one, so that you may properly identify the fine legal minds who attempted the book banning):

NEUFELD MARKS

A PROFESSIONAL CORPORATION

300 East Second Street • Suite 180 • Los Angeles, California 90013
Telephone: (213) 625-1625 • Facsimile: (213) 625-2680 • Website: www.neufeldmarks.com

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JEFFREY BERKOWITZ
A Professional Corporation
DB Counsel

May 9, 2014

CAROLLA NEUFELD, Legal Assistant

VIA E-MAIL AND FEDEX

Adam Parley
ap@fearhouse.com
Fear House, Inc.
1240 W. Sims Way
Port Townsend, WA 98368-3058

Re: Michael Shermer
Demand to Cease and Desist

Here's the specific demand:

- (1) Immediately refrain from publishing or distributing *Republican Party Animal* insofar as it contains defamatory statements regarding Dr. Shermer and transcripts and/or discussions of illegally-obtained recordings of Dr. Shermer's confidential communications, until such time as *Republican Party Animal* no longer contains the objectionable and illegally-obtained material.
- (2) Immediately cease and desist from posting, publishing, or broadcasting any false statements about or referencing or posting illegally-recorded confidential communications with Dr. Shermer in any manner whatsoever.
- (3) Provide written assurances by no later than 10:00 a.m. PST on Monday, May 12, 2014, that you are in receipt of this letter, that you are refraining from publishing or distributing *Republican Party Animal* until the objectionable and illegally-obtained material is removed, and that you will cease and desist from publishing, posting, or broadcasting any false statements about or referencing or posting illegally-recorded confidential communications with Dr. Shermer in any manner whatsoever.

And here's their demand to me, that I read this recantation on Youtube like a POW at the Hanoi Hilton forced to "confess" for the cameras:

(1) Immediately retract the Entries. Dr. Shermer demands that you issue a retraction of the Entries on YouTube as follows:

"I hereby retract the entries posted on May 7, 2014, entitled David Cole Presents Dr. Michael Shermer: The Unauthorized Video (Part I) and "David Cole Presents Dr. Michael Shermer: The Unauthorized Video (Part II)". Specifically, I hereby retract all statements, quotations, and comments therein made with respect to Dr. Shermer, and the references to and transcripts and recordings of phone calls between myself, my friend, and Dr. Shermer.

I extend my apologies to Dr. Shermer and to any other party affected by the statements, quotations, comments, and recordings contained in the entries."

And now the fun starts. Here's my letter to Jennifer MikoLevine, the attorney who wrote the letters:

Dear Ms. MikoLevine,

I cannot tell you how pleased I was to receive your email, and to read the one you sent to my publisher. The fact that Mikey Shermer would resort to using a law firm to demand that a book be censored (as per your email to my publisher, in which you demand that he "immediately refrain from publishing or distributing Republican Party Animal") is golden. Seriously – it's a birthday gift. I'm glad Shermer recognizes how badly his own words, in the recorded conversations that are transcribed in the book, make him look.

By trying to get the book pulled your client is essentially saying, "yep – I said some very damaging things, and I don't want anyone to read them." I'm sure everyone, from skeptics to Creationists, from atheists to believers, from 9/11 truthers to global warming doubters, will appreciate the fact that Mikey Shermer is demanding that a book be pulled from the marketplace merely because it contains transcripts of his own words.

That's some great "freethought" there, Mikey.

Now, out of respect for you, coming – as I do – from a very long line of lawyers – I will address the points you made in your email to me. I will leave it to my publisher to address the points you made in your email to him. The words and ideas expressed in this email represent only my opinion and not that of Feral House Publishing.

To begin with, yes, in 1994, I did record several phone conversations with Michael Shermer without his consent. I announced that fact publicly at the September 1994 Institute for Historical Review conference in Orange County, California. Shermer admitted to being aware of the existence of the recordings in an "open letter to revisionists" he circulated in March 1995.

If Mikey had desired to take any legal action, by filing criminal charges or initiating a civil case, he's had almost twenty years to do so. The statute of limitations for criminal or civil action regarding the illegal recording of a phone call in California has long run out. As a lawyer, I'm sure you're aware that in such matters, in California, the statute of limitations time period begins when the aggrieved party learns of the existence of the recordings.

Time has long run out.

Beyond that, I'm certain that you, as a lawyer, know that there is an exception to the California law regarding the non-consensual recording of a phone conversation. One is allowed to record a "confidential communication" for the purpose of obtaining evidence "reasonably believed" to relate to the commission, by another party, of violence against the person doing the recording. The person accused or suspected of the violence need not be the person being recorded. The recording need only be made with the reasonable belief that it might be relevant in some way to felonious violence against the person doing the recording.

When I recorded Shermer in 1994, he had falsely and publicly accused me of being a "racist" (his term), and this false accusation had helped ramp up the Jewish Defense League's "reward offer" for my death (several months after Shermer's lies about me were published, I was badly beaten while walking back from a grocery store). I therefore "reasonably believed," in good faith, that I had a legitimate interest in obtaining evidence in which Shermer admitted to me that he had lied about me being a racist, and that he had publicly misrepresented my work.

In the audio tapes I recorded, Shermer does indeed admit that his "racist" claim was false, and that he had publicly misrepresented my work.

Still, I think that's all moot because of the statute of limitations running out so long ago. But all the same, out of respect to you, I felt it was only right for me to offer that additional explanation. You're welcome.

Come after me if you desire. I fear Michael Shermer and his lawyers as much as I fear a hangnail. But we both know that rule number one of being a good lawyer is, "feel free to file suits you know you can't win." Because sometimes winning isn't the objective; intimidation is. So come on, let's go a few rounds. Let's see how those intimidation tactics work on me.

Regarding your ridiculous claim that I "defamed" Shermer, how can I defame someone with their own words? If I'm playing recorded audio of Shermer speaking, and if I haven't altered the audio in any deceptive manner, how can that be defamation? If Shermer believes that the audio defames him, he needs to hire your firm to bring a case against himself. I'd think that would be a beneficial thing for Neufeld Marks – one client, double billing. And you're guaranteed a victory one way or the other.

Also, and here's where you're being a patronizing little pest, Jenn, you know perfectly well (or at least I hope to God you do) that Shermer is a public figure and therefore if I have a sincere belief that he is a fraud who betrays the supposedly "scientific" principles he claims to espouse, I can say so, and he has no course of action. I have been saying that Mikey Shermer is a fraud for twenty years. There is no question that this is a belief I hold sincerely and in good faith.

A judge wouldn't let a defamation suit regarding my use of the word fraud in regard to Shermy get past your first billing session (which would probably still make the filing worth your firm's time).

So, putting aside all of the areas in which you simply have no case, let me interject a small bit of what I like to call "lawyer Kryptonite:" ethics. I understand that I just made you shudder by the use of that word, and I apologize.

When it comes to "defamation," it is I who would have had multiple reasons to bring an action against Shermy. I chose not to. I despise the notion of going to a court of law, because I hate wearing suits and getting up early. Oh, and I also prefer a society in which people can freely lie about me, to one in which speech, any speech, is penalized.

But hey, that's just me.

Shermer knows full well that the term "racist" is the modern-day equivalent of calling someone a "witch" in the Middle Ages. He knows the consequences that can come from the false use of that term. Here's a small, VERY small, sampling from those dreaded audio tapes that are transcribed in my book:

<start>

Me: "You say [in the Skeptic Magazine article], 'revisionists like Weber, Zundel, Irving, Cole, and Smith have tried to convince me they are not racists and have no political agendas, but they have been contradicted from within their own ranks.' But then you don't go on to explain anything, any kind of 'contradiction,' about me, even though you just included me in that grouping."

Shermer: "Yeah, I was sorta lumping everyone I had covered in the article . . ."

Me: "But that's not fair to me."

Shermer: "Yeah, that's true. That's right."

Me: "I mean, you don't think I'm racist . . ."

Shermer: "No, I don't."

Me: "But, you do understand that that might give the impression I am, for people who read it who don't know me . . ."

Shermer: "Yeah, yeah . . . it would."

Me: "I mean, honestly, that's not really fair to me, is it?"

Shermer: "I would agree."

Me: "That it wasn't fair to me."

Shermer: "Right."

<end>

And right there, ol' Shermy cops to defamation, Jenn.

When I emailed Sherm last summer, as I was researching my book, we had this fascinating exchange, on 8/17/13, published in full in my book:

<start>

From me:

Hi Mike,

It's the guy you never get tired of attacking, David Cole. I've been keeping up with this whole rape accusation thing, and, of course, I have no special knowledge beyond what I've read. But, and here's the reason I'm writing to you, I'm just damn, terribly curious. And curiosity is good, right, Mike? So here's my curiosity. Has this experience, you know, the whole rape accusation thing, made you any more sympathetic, or perhaps given you a bit more empathy, regarding the things you said about me? How you branded me a "racist" (the modern equivalent of calling someone a "witch"). How you admitted you lied. And how you refused to retract your accusation even after admitting you lied.

So I'm interested in asking you if your current dilemma has perhaps birthed in you some small regret for having lied about me.

I have no knowledge of the truth or lack thereof regarding the accusations made against you. If they're true, there is no punishment that is too harsh for you. But if they're false, well . . . it kinda stinks having folks print lies about you, huh? Is this a "chickens coming home to roost" moment for Dr. Michael Shermer?

Shermer's reply:

Hi David,

Thank you for the frank and forthright letter. To cut to the chase and answer your question, yes the libelous and defamatory comments being made about me has (sic) made me more sympathetic and understanding to how I have interacted with creationists, Holocaust revisionists, New Age gurus like Deepak Chopra, and others, and in fact, all of the people I have debated with in all of these fields have been, for the most part, unfailingly polite to me and far more thoughtful and reasonable than any of the people in the FTB/athiest [sic] community and how they have treated me.

I don't think you are a racist David, and I'm sorry for the things I said about you.

So, yeah David, the chickens have come home to roost, so please accept my apology for some of the things I said about you.

<end>

You're bettin' on the wrong horse, Jenn. Your client is an admitted defamer. Did they teach you about the "clean hands doctrine" in law school? Sherm probably would not fare well bringing a defamation suit against me.

I've saved the best for last. You actually, and I assume with a straight face, printed up a statement that you and Dr. Shermer "demand" I read verbatim on Youtube.

Are you and Shermer clinically insane? Writing up a "recantation" and demanding that I read it on camera as though these are my own thoughts and opinions? Is this the Hanoi Hilton? Okay, you're a lawyer, Jenn. You might not know history. But Sherm claims to be both a scientist and a historian. Surely, he must be aware of how bad it will look for a so-called skeptic, scientist, and "freethinker" to demand that someone with whom he disagrees be forced, under threat of legal action, to publicly read a pre-written statement of recantation in which the threatened party is told what to say, is ordered to say it verbatim, and is threatened with repercussions if he doesn't publicly recant his sincerely held views.

As I said, you're an attorney. I don't expect you to know how bad it looks for a "scientist" to order someone to publicly read a pre-written statement of recantation under threat of dire consequences. But Sherm should know. He should know the connotations and historical baggage associated with forced recantations. This is not going to make him look good.

But let's examine the statement you and Shermer demand I read:

<start>

Dr. Shermer demands that you issue a retraction of the Entries on Youtube as follows:

"I hereby retract the entries posted on May 7, 2014, entitled David Cole Presents Dr. Michael Shermer: the Unauthorized Video (Part I) and David Cole Presents Dr. Michael Shermer: the Unauthorized Video (Part II). Specifically, I hereby retract all statements, quotations, and comments therein made with respect to Dr. Shermer, and the references to and transcripts and recordings of phone calls between myself, my friend, and Dr. Shermer. I extend my apologies to Dr. Shermer and to any other party affected by the statements, quotations, comments, and recordings contained in the entries."

<end>

You want me to "retract" my "statements and comments" regarding Dr. Shermer. In other words, you want me to read a pre-written statement in which I retract my sincerely-held beliefs. You want to force me to read a statement in which I mindlessly repeat words you put in my mouth, words that betray my true feelings about Shermer.

And amazingly, it gets worse. Because you also call on me to "retract" the "transcripts and recordings of phone calls between myself and Dr. Shermer."

What? How can I "retract" transcripts and recordings of Shermer's own words? Do you actually know the definition of retract? "To say that something you said or wrote is not true or correct." How can I "retract" Shermer's words? How is that even possible? It makes no sense. "Retracting" another man's words? It's impossible.

Believing in Bigfoot riding the Loch Ness Monster while Martians controlled by the preserved head of Elvis in a Mayan space capsule drop unicorn kill-bots on planet earth makes more sense than believing that any man can "retract" another man's words.

This is shameful. You should be ashamed. Shermer should be ashamed. And soon you will both be publicly shamed.

By your own words.

Which you will probably then demand I "retract."

Kindest Regards,

David Cole (Stein)

And here is her reply. I hope she's not an advocate of gun control, because the bullets she's sweating surely surpass California's ammunition regulations:

Dear Mr. Cole,

Our letters to you and Feral House were premised on our understanding that Dr. Shermer's phone conversations were recorded without his knowledge or consent, and that he only discovered their existence last week. Your e-mail below, however, references an "open letter to revisionists" Dr. Shermer allegedly circulated in March 1995. As our investigation into this matter is ongoing, we would appreciate your forwarding a copy of that letter if it is currently in your possession.

Yours truly,
Jennifer MikoLevine

My reply:

Very happy to oblige, Jennifer. Here is a link, preserved at the anti-revisionist site Nizkor Project, to Shermer's March 1995 "Open Letter to Holocaust Revisionists:"

<http://www.nizkor.org/ftp.cgi/people/s/shermer.michael/open-letter>

The second paragraph is the relevant one.

Also, check out this archived entry, from July 1995:

<http://www.nizkor.org/ftp.cgi/people/c/cole.david/cole-to-mccarthy-950620>

Go to page 4. I quote a document from Shermer in which he admits knowing about my concerns regarding my safety BEFORE he publicly and falsely called me a racist. He knew the dangers BEFORE he defamed me. And he confirms that those dangers were foremost on my mind at the time.

Shermer knew of my concerns for my physical safety before he defamed me in 1994, and I had a reasonable belief that I

was preventing additional violent acts from being committed against me by obtaining proof that Shermer lied about his claim that I am a "racist."

Best Regards,

David

And Sherm-Sherm throws in the towel:

Dear Mr. Cole and Mr. Parfrey,

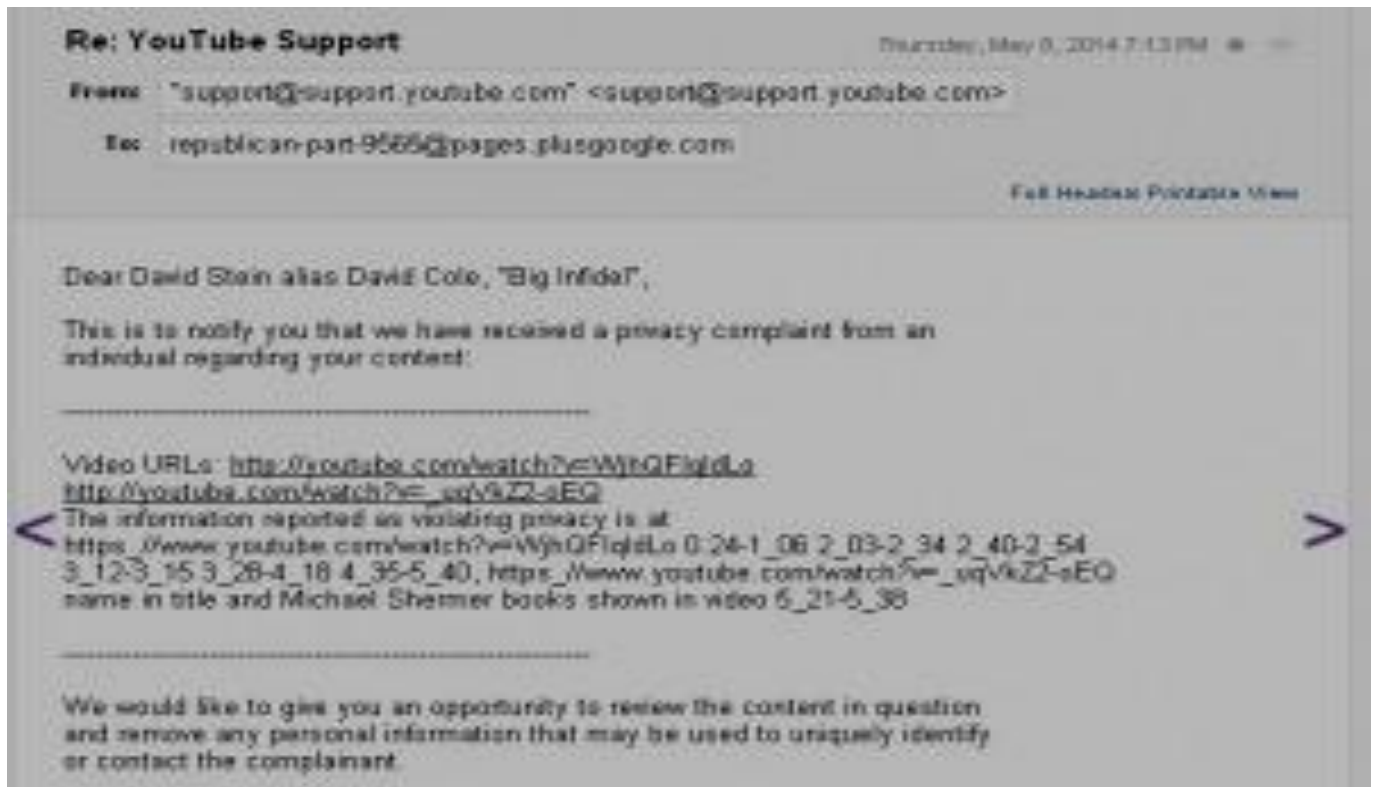
In light of this information, Dr. Shermer does not plan to pursue legal action with respect to you or Feral House at this time.

Yours truly,

Jennifer MikoLevine

At this point, I was ready to move on. I won, Shermmy lost, end of story. But the day before the cease and desist letters were sent, Sherm filed a "privacy complaint" to get the video in which I speak about my history with him removed from Youtube. Unlike copyright infringement complaints, which can be easily fought, privacy complaints are damn near impossible to reverse on Youtube. This category of complaint was created to keep bullies from posting the private information of teenage girls. So Shermer, acting like a teen girl, used this category of complaint to get my video removed.

And the basis for his "privacy complaint?" I held up the covers of his books to the camera. As you can see in the screenshot of the actual complaint, for seventeen seconds, from the 5:21 mark in the video to the 5:38 mark, "Michael Shermer books shown in video:"



Yes, the books that have been available for years at hundreds of stores around the world constitute a "privacy violation" simply because I held them up to the camera. I did not open them, I did not read from them, I did not even REVIEW them. I just held up the covers (and, to be fair, I'm written about a LOT in each of those books...don't I have a right to TOUCH the damn things?).

Michael Shermer, accused rapist, abused a Youtube policy meant to protect teen girls from bullies. What a guy!

As I said, Youtube doesn't allow an appeals process for privacy complaints. So the video is gone, for good. But here's the audio of a conversation I referenced in that video:

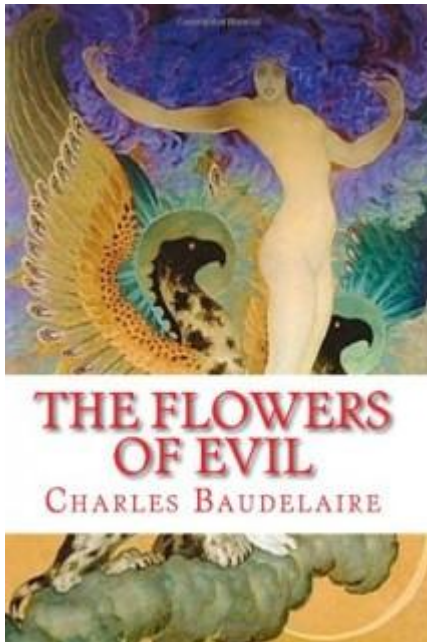
I will have more to say about cowardly accused rapist phony skeptic lying fraud Michael Shermer next week.

Honestly, I really was going to walk away after beating his lawyers like rented mules. I never like to pile on after a successful thrashing. But getting my Youtube videos pulled because Shermer abused a policy meant to protect thirteen-year-old girls? Now, I'm pissed. Now, I'm only getting started on that sweaty-browed phony.

<http://www.countercontempt.com/archives/523>



Carl Jung, Humanistic Psychology, and the Land of the Dead ...by [Jonas E. Alexis](#)



At the end of the nineteenth century and around the dawn of the twentieth century, there was a form of revival in much of Europe precisely because a number of writers and intellectuals began to mistrust Christianity.^[1]

As a result, many were drawn to other available sources for revolutionary purposes. One of those sources was the occult, which included freemasonry and other Jewish magic such as Cabbala.^[2]

The Shelleys for example practiced occult rituals and sexual liberation as a form of enlightenment. Scholars like Richard Holmes argue that

"Shelley secretly turned to the Masonic conception of revolutionary brotherhood as a viable form of reform organization. He was attracted especially by its occultism, its tight communal solidarity, and 'seeding' of subversive political ideas."^[3]

Miranda Seymour of the University of Nottingham declared that Mary Shelley was not "impervious to the romance of secret societies." In fact, by 1814, she eagerly "devoured stories of Adam Weishaupt and the society of the Illuminati."^[4]

Mary actually "decided to send Victor Frankenstein to university [in Ingolstadt, the birth place of Weishaupt]. Ingolstadt is where he animates his creature..."^[5] Yet the Shelleys were far from alone.

William Butler Yeats for example took strange drugs such as mescaline and joined occult groups such as the Theosophical Society and the Golden Dawn. The Golden Dawn in particular put a heavy emphasis on Kabbalistic magic "and occult rituals and progressive initiations."^[6]

The hashish club in Paris was frequented by writers such as Alexander Dumas, Arthur Rimbaud, Charles Baudelaire, Gustave Flaubert, etc. Their initiation into the occult through

strange drugs invariably led many of them to produce obscene and what one could call satanic works.



Charles Baudelaire

Baudelaire, one of the most decadent poets in the nineteenth century, wrote *The Flowers of Evil*, *The Litanies of Satan* and other works while high on hashish and other drugs.

Baudelaire likened hashish to sorcery and magic,^[7] took it as a form of enlightenment,^[8] and embraced radically blasphemous themes in his work. His *Litanies of Satan* has been picked up by avant-garde artist Diamanda Galas, who uses her performances to promulgate Baudelaire's dream to unsuspecting audience.

Flaubert got involved in sexual liberation and eventually contracted venereal disease (he recounted some of his sexual voyages in *The Desert and the Dancing Girls* and *Flaubert in Egypt*).

Like Oscar Wilde, Flaubert engaged in sexual relationships with boys, a passion which he pursued in lands as distant as Lebanon. Speaking like a laboratory scientist, Flaubert wrote after one of his sexual acts, "To be done well, an experiment must be repeated."^[9]

Guy de Maupassant, a protégé of Flaubert, followed the same sexual libertine and ended up having syphilis as a result.

Rimbaud, who found the occult to be very appealing and who made use of occult theories and practices including the Cabbala,^[10] produced *A Season in Hell* after a long life of drugs and homosexuality.^[11]

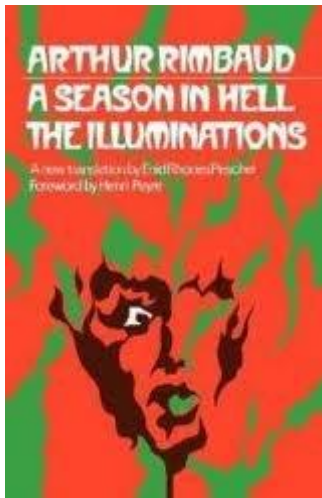
Rimbaud, who ended up pursuing a decadent sexual life,^[12] saw Christianity as a religion of enslavement and "attacked Christ as the chief of power."^[13]

Across the British channel, Aleister Crowley was having similar feeling about Christianity. He wrote,

"Indeed, my falling away from grace was not occasioned by any intellectual qualms; I accepted the theology of the Plymouth Brethren. In fact, I could hardly conceive of the existence of people who might doubt it. I simply went over to Satan's side and to this hour I cannot tell why."^[14]

One cannot go “over to Satan’s side” without becoming a revolutionary. Crowley quickly became a 33rd degree mason, a black magician who got involved in sexual magic,^[15] and a revolutionary in the strict sense of the term.^[16] shortly after his satanic conversion, he wrote,

“I say today: to hell with Christianity...I will build me a new Heaven and a new Earth...I want blasphemy, murder, rape, revolution, anything bad.”^[17]



In short, there were numerous writers and revolutionaries who were willing to, in the words of Jim Morrison of *The Doors*, “break on through to the other side.”

Both Sigmund Freud and Carl Jung attempted to do just that, and both were willing to leave their scientific training behind and embrace what is commonly known as occultism and magic.

Freud himself used to take drugs as a form of spiritual enlightenment, and even one of his famous disciples, Ernest Jones, was quite surprised that Freud would abandon the scientific enterprise and went into magic through strange drugs.^[18] Carl Jung, who was raised Protestant, wrote his thesis on the occult.^[19]



Arthur Rimbaud

Men like Jung who were trained in the sciences quickly plunged into the occult—and when they moved to that realm, they never returned to their scientific states in a practical sense.^[20]

As we all know, the occult cannot be subject to scientific testing, and both Freud and Jung quickly perceived that a paradigm shift was needed in order to convince the scientific mind to embrace Freud’s and Jung’s occult doctrine.

Since the study of the occult is not a scientific enterprise, Jung’s theory was quickly and almost universally recognized for its lack of scientific evidence by many of his followers.

Some, like Frederick Crews and others, began to be angry precisely because they thought and hoped that evidence was going to be marshaled for the edifice of psychoanalysis.

But after years and years of waiting, no evidence was on the way. Crews had to denounce the school and call it a legend.^[21]

Others remained at their posts largely because of political and professional reasons, not scientific ones. Richard Noll argued that Jung, like Freud, “consciously, and repeatedly, lied about his evidence...” But Noll, who still admired Jung, was attacked by Jungians for saying that Jung lied. Noll moves on to say, “Jungian analysts, most of whom have no formal medical, psychological or scientific training promote Jungism as a popular neopagan religion of sorts.

“For example, Edward Edinger, a well-known American Jungian analyst and a physician, like Storr, openly preaches that Jung’s ideas are a ‘New Dispensation’ to replace the Jewish and Christian ones of the Old and New Testaments of the Bible.

“Andrew Samuels, the holder of an academic chair at Essex University in Jung’s ‘analytical psychology’ and a Jungian analyst himself, has been silent on the issues of Jung’s deliberate fraud and the additional lack of scientific support for most of Jung’s post-1916 constructs.

“Although the number of its members runs into the thousands, there has never been a position paper from the main association of Jungian analysts concerning the scientific status of Jung’s theoretical constructs.

“And with good reason: new patients would stop knocking at their door if the truth were more widely known.”^[22]

Right after Noll published his work on Jung, Princeton University Press began to receive phone calls and letters “from readers around the world expressing objections to the conclusions” of the book.

“Many people who objected to the book never read it, and their reactions came from what others—often their Jungian analysts—told them was in it.”^[23]



Diamanda Galas

Even the Jung family had objected to the archival documents and urged Princeton to cancel Noll’s second edition of the book. Noll writes,

“Princeton University Press is the publisher of the *Collected Works of C. G. Jung* and of many occultist works like *I Ching*, Esther Harding’s *The I and the Not-I*, and Erich Neumann’s bizarre works of mystical/Jungian archeology are, like the *Collected Works*, part of the

publishing program that has earned Princeton—and the Jung family substantial sums over the years.

"Given the fact that the Jung family and the Jung estate are important to this Ivy league publisher, when complaints about my book came from Switzerland, the editors of Princeton University Press took it quite seriously—so seriously, in fact, that in February 1995 the director of Princeton University Press, two editors, and a retired consultant all flew to Zurich for a weekend of meetings with the Jung family, the agents of the Jung estates (Niedieck Linder), and the keepers of the flame at the Psychological Club in Zurich.

"As I was told by my editor after her return from Zurich, Franz Jung—C.G.'s 86-year-old son—and others in Zurich demanded that The Jung Cult be immediately taken out of distribution."^[24]

Noll made it clear that "to preserve the image of Jung as a guru-like holy man or god-man," many Jungians "all kept quiet or lied about the evidence" and the actual historical account of Jung. Noll writes,

"For a variety of complex reasons, there seems to be a great need on the part of not only Jungian analysts but also Jung's family to keep him out of historical view."

But others could not support the Freudian and Jungian fraud. Perhaps the saddest moment in the history of psychoanalysis is portrayed in the life of Alan Stone, a professor of law and medicine at Harvard and a former psychoanalyst.

Stone, after forty years, left psychoanalysis and provided a frontal attack against it because of its lack of scientific enquiry and its deceptive nature.^[25]

It was obvious to Stone that Freud, like Jung, was more interested in promoting an ideology for fame and money rather than in scientific pursuits.^[26] This became clear when Stone examined one of Freud's patients, Horace Frink.

Frink was an American psychoanalyst who was infatuated with a patient of his. After learning that the woman was rich, Freud told Frink to divorce his wife and marry the woman.

In order to convince Frink even more, Freud told him that he was also homosexual and in order to absolve himself from that behavior, he needed to follow Freud's advice.

In addition, Freud told the woman to divorce her husband and marry Frink. It was obvious to some that Freud wanted a piece of the woman's money, as he himself wrote to Frink:

"Your complaint that you cannot grasp your homosexuality implies that you are not yet aware of your fantasy of making me a rich man. If matters turn out all right let us change this imaginary gift into a real contribution."^[27]

Frink's wife and the woman's husband died shortly after Frink and the woman got married. The marriage did not last long either, and Frink "soon sank into psychotic depression and was driven to repeated suicide attempts."^[28]

Freud put things into proper perspective when he admitted that clients are simply "trash," and they are "only good for making money out of and for studying, certainly we cannot help them." He added that psychoanalysis "may be worthless."^[29]

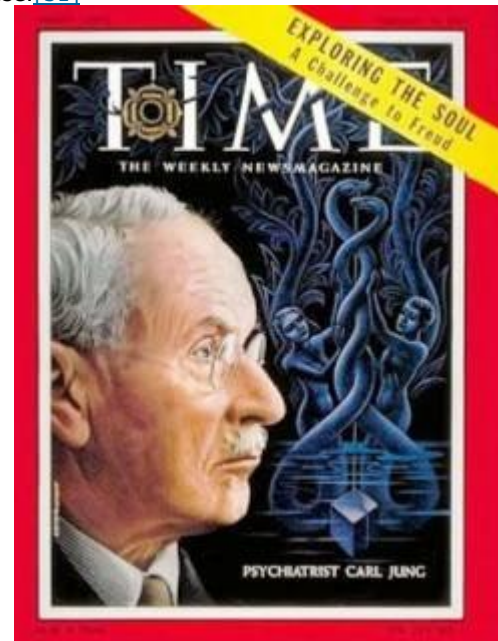
That Freud was more interested in about making money than about truth is bad enough, but the real tragedy is that the cancer which he projected to the West is still with us in one form or another. Why do you think the pharmaceutical industry keeps making billions upon billions of dollars by creating new diseases?^[30]

This brings us to a central issue in our analysis here: modern psychology largely draws its tenets from a number of "masters."

Furthermore, the "masters"—Freud, Jung, Adler, Fromm, Maslow, Rogers, and Laing—used their worldviews in order to provide a replacement for Christianity and the Western/classical definition of man, spirit, and the soul.

Not only that, many of those "masters" were strongly involved in the occult. Carl Rogers for example channeled the spirit of

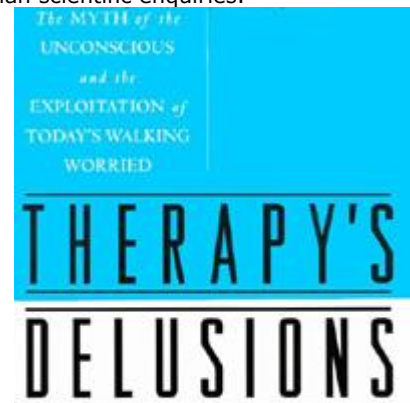
his dead wife through a Ouija board—hardly a scientific enterprise.^[31]



Maslow's humanistic psychology, along with existentialism, "grew out of Nietzsche's proclamation that God is dead."^[32] If God is dead, then someone will have to take His place. And for Maslow, psychology is the new savior:

"I sometimes think the world will be saved by psychologists—in the very broadest sense—or it will not be saved at all."^[33]

Maslow's "research" was far more sheer speculation and nonsense than scientific enquiries.



Milton writes:

"While at Columbia he managed to recruit almost a hundred female subjects for in-depth personal interviews that covered such topics as masturbation, sexual fantasies and homosexual experiences.

"The interviews supported his hypothesis that women who scored high in self-esteem were also more likely to be sexually active and much more open to experimentation.

"The study was unprecedented and considered shocking by some; his supervisor, Dr. [Edward L.] Thorndike, couldn't even bring himself to read the interviews. It was also a daringly original piece of work that many researchers would have mined for the rest of their careers.

"Maslow, however, grew disillusioned with the project. He had found that women with low self-esteem—in

other words, those who were shy or just modest—were extremely reluctant to answer his questions, while more dominant women were at times a bit too eager to cooperate.

"He was even more suspicious of the responses of the small number of male subjects he had interviewed; most of them, he thought, exaggerated to make themselves seem more experienced than they actually were."^[34]

Being a friend of Ruth Benedict and Margaret Mead (lesbians themselves), who popularized the idea that Western culture has suffered enough under the dictatorial rule of Christian tradition, it was not a surprise when Maslow later wrote his own work *Toward a Psychology of Being*. Benedict in particular was like a mother to Maslow:

"Abe's volatile mix of ambition and insecurity made him one of Ruth Benedict's favorites. She took him out to lunch, encouraged him to broaden his cultural horizons, and counseled him to be less driven and more 'Eastern' in his outlook.

"In Maslow's eyes, she became almost a surrogate parent—the calm, supportive, cultivated mother he never had. Maslow was so smitten with Benedict that he gave his first child, Ann, the middle name Ruth in her honor."^[35]

Maslow was also an associate of Alfred Kinsey, the sex guru and part-time disciple of Satanist Aleister Crowley:

"In 1945, returning to his earlier interest in human sexuality, Maslow agreed to help Alfred Kinsey recruit subjects on the Brooklyn College campus.

"Kinsey took his fellow sex researcher on a walking tour through Times Square, pointing out the pimps and prostitutes plying their trade—an eye-opening experience for Maslow...Maslow kept his promise to help Kinsey find subjects."^[36]

Maslow's *Toward a Psychology of Being* was popular in the early 70s not because it presented rigorous explanations of "being," but because, as Milton argues, some of its teachings were congruent with the hippie revolution, particularly his chapter on "the Peak-Experiences."

These "Peak-Experiences" were what the drug gurus and drug addicts were experiencing. Maslow in fact was a close friend of Timothy Leary. Leary was so thrilled with what Maslow had written in the book that he invited the author to take drugs with him, which Maslow never did.

Edward Hoffman, a secular psychologist, wrote in Adler's biography:

"Certainly, Adler emulated Nietzsche's belief in the importance of will or intentionality as a powerful force guiding individual and social life.

"Likewise, both thinkers regarded successful people as those who were fully able to express their creative, striving impulses rather than meekly submit to society's dictates. They also share an aloofness toward religious involvement."^[37]

Both Freud and Jung were guilty of flirting with the occult. Jung's involvement with occult ideas and practices is well documented by his biographers, and his occult activities began to germinate after many séances with his cousin Helene Preiswerk. He was so steeped in magic that he used to tell friends, "They would have burned me as a heretic in the Middle Ages."^[38] Biographer Frank McLynn writes:

"At the 1895 séances...Helene communicated with Jung's paternal and maternal grandfathers and produced a remarkable impersonation of Samuel Preiswerk's voice and lecturing style.

"While 'possessed' she spoke in High German instead of her usual Basel dialect and afterwards could remember little of what she had said during the session, except that she was convinced the spirits of the dead had spoken through her mouth.

"When the coven of spiritualists regrouped in 1897—Jung was by now coming to the end of his second year in medical

school—Samuel Preiswerk "came through" again, this time with a proselytizing message, in which he urged Helene to set up a national home for Jews in Palestine and then to convert them to Christianity.



Helena Petrovna Blavatsky

"This puzzled the listeners, for in his lifetime Samuel Preiswerk had been an ardent Zionist but not a convertor. After about a month, however, Helene fell into a different sort of trance, which Jung described as 'semi-somnambulatory,' in which she remained aware of her surroundings while making contact with the spirits.

"In this state she revealed a secondary personality in herself and said that her name was "Ivenes." This new personality was dignified, ladylike, calm, poised and serious, in contrast with Helene herself, who was inclined to giddiness and instability; Helene tended to go in for table turning and automatic writing, Ivenes for revelations about the past."^[39] Jung's maternal grandfather, Samuel Preiswerk, was chief of the Protestant clergy of Basel and a professor of the Old Testament at the Evangelical Institution in Geneva. Although he was known to be well-trained, Preiswerk, like many others before and after him,

"would talk to the spirit of his deceased first wife in weekly séances while locked in his study, much to the dismay of his second wife and the fascination of his children, including his favorite, Emilie."

Emilie herself, the youngest of the twelve children, had paranormal experiences with the dead. After a crisis at the age of twenty, she began to fall into regular trances, an occurrence that continued throughout her life.^[40]

But it was the séances in 1895 that proved to be a key point in Jung's life. Jung wrote of this experience,

"For myself I found such possibilities extremely interesting and attractive. They added another dimension to my life; the world gained depth and background."^[41]

The following year, Jung plunged into occult reading while he was going to medical school. His goal, as Noll puts it, was to put "the mediumistic phenomenal" which he had learned through the séances with Helene "into a wider intellectual context outside traditional Christianity thought."^[42]

The massive information he had accumulated through his reading helped him understand the spirit world better when he later again began to get involved in séances with Helene in 1897. By that time, Jung had already

"turned the séances from a parlor game into a more serious affair, at times inviting his medical-student colleagues to witness [Helene's] phenomena and to make their own judgments."^[43]

The lessons which Jung learned from the séances had a profound influence on him, much more than "most of the instruction he received in medical school."^[44]

In the process, when many occultists and spiritualists would call the spirit entities Jung encountered through the séances

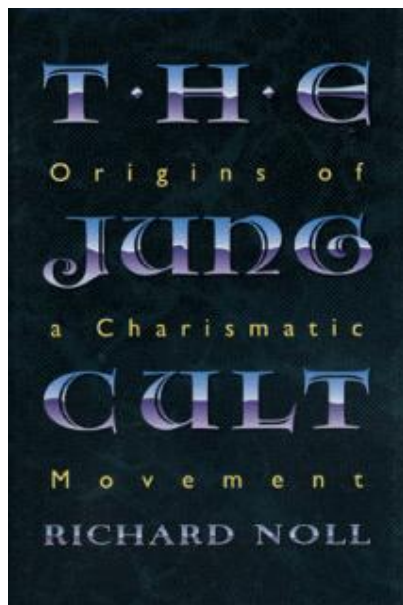
as demonic, Jung called them “complexes,” “unconscious personalities,” or “splinter personalities.”^[45] But as Noll puts it, it was ultimately “the realm of the gods.”^[46] This terminology became the primary basis of Jung’s life, and eventually his doctoral thesis.^[47]



By that time, Jung was no longer a novice in the occult. Famed psychoanalyst Nandor Fodor (who was at one time Sigmund Freud’s associate) wrote that Jung’s home became “a haunted house. It seemed to be filled with ghostly entities. His eldest daughter saw a white figure, snatched off her bed at night. His nine-year-old son dreamed of a fisherman and drew his picture.

“The head was a chimney from which flames were leaping up and smoke was rising. From the other side of the river where he was fishing, the Devil came flying through the air cursing that his fish had been stolen.

“Above the fisherman an angel was hovering and answered the Devil: You cannot do anything to him; he only catches bad fish.”^[48]



At one point, “the front doorbell began ringing frantically. Several people could see the doorbell as it rang, but no one was ringing it. The ringing of the bell by unseen hands occurred in the afternoon on a bright summer day.

“As the poltergeist operates in daylight, we may suspect the young daughter as the focal center of this disturbance. However, Jung assumed full responsibility for these happenings, even though he could not understand how the dead were involved.”^[49]

During that time, Jung declared that

“the whole house was filled as if it were a crowd present, crammed full of spirits. They were packed deep right up to the door...

“As for myself, I was all a-quiver with the question, ‘For God’s sake, what in the world is thing?’ Then they cried out in chorus, ‘We have come back from Jerusalem where we found not what we sought.’

“That is the beginning of the *Seven Sermons*. Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghostly assemblage evaporated...The hunting was over.

“These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents.”^[50]

The eventual product of those three nights was Jung’s book *Seven Sermons to the Dead*.^[51] Stephan A. Hoeller and others also mention that Jung was involved in automatic writing,^[52] a purely occult technique which was practiced by nineteenth-century occultist Helena Petrovna Blavatsky^[53] and which later became quite common among some writers such as William Butler Yeats.^[54]

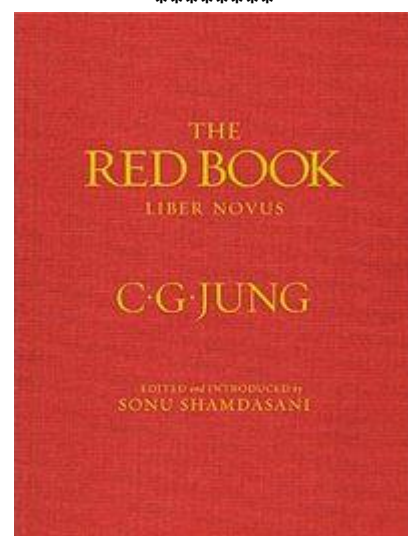
Moreover, automatic writing became a conduit through which Hollywood actors and actresses received messages. People such as Rudolf Valentino (and his wife Natasha), Greta Garbo, Mae West, Joan Crawford, Marlene Dietrich, Marilyn Monroe, Rosanne Barr, Shirley MacLaine, etc., had all practiced automatic writing.^[55]

Like Blavatsky’s famous book, *The Secret Doctrine*, L. Ron Hubbard’s *Dianetics*,^[56] and Aleister Crowley’s *The Book of the Law*—all of which came strictly out of automatic writing—much of Jung’s own work came out of the pagan ideas which later got dressed in “scientific” or Jungian terms. Through spiritualistic experiences, we are told in Jung’s *The Red Book*, “mediums became important subjects of the new psychology. With this shift, the methods used by the mediums—such as automatic writing, trance speech, and crystal vision—were appropriated by the psychologists, and became prominent experimental research tools.

“In psychotherapy, Pierre Janet and Morton Prince used automatic writing and crystal gazing as methods for revealing hidden memories and subconscious fixed ideas....”

The *Red Book* implicitly defended Jung’s use of automatic writing by saying, “Jung’s dissertation also indicates the manner in which he was utilizing automatic writing as a method of psychological investigation...

“Jung had extensive experience studying medium in trance states, during which they were encouraged to produce waking fantasies and visual hallucinations, and had conducted experiments with automatic writing.”^[57]



Noll certainly created a stir in the academic world by arguing that Jung’s sole purpose in indulging in the occult was that Jung wanted to create a new religion, which had nothing to do with scientific enquiry. Noll writes,

“With the creation of his religious cult and its transcendental notion of a collective unconscious in 1916, Jung had already left the scientific world and academia, never to really return (despite later pleas for the scientific nature of his analytical psychology).”^[58]

Jung himself declared,

"The knowledge I was concerned with, or was seeking, still could not be found in the science of those days. I myself had to undergo the original experience...It was then that I dedicated myself to service of the psyche.

"I loved and hated it, but it was my greatest health. My delivering of myself over to it...was the only way by which I could endure my existence and live it as fully as possible."^[59] Jung's first encounter with the dead in 1895, writes Noll in another work, was "like a coven of white witches—first gathered in secrecy to contact the spirit world."^[60]

The questions are: why did Jung leave the scientific and academic world? What did he find in return? And what was he looking for in the first place?



From The Red Book

Jung found in the occult not only a supernatural power that seeks to destroy the foundations of Christendom, but also a power that guaranteed that occult ideas in the name of "science" or "psychology" would spread far and wide.

"By 1916, in 'The Structure of the Unconscious,' Jung attacks the scientific worldview and defends the validity of occult movements like Theosophy, Christian Science, the Rosicrucians, and those who practice 'folk magic' and astrology by arguing that, 'No one who is concerned with psychology should blind himself to the fact that besides principles and techniques, humanity fairly swarms with adherents of quite another nature.'"^[61]

Following his predecessors, like Friedrich Nietzsche, Jung's analysis, Noll tells us, was an attempt to destroy Christendom and its influential power over the individual.^[62] Noll goes on to say:

"Jung was waging war against Christianity and its distant, absolute, unreachable God and was training his disciples to listen to the voices of the dead and to become gods themselves."^[63]

Jung continued: "We are cut off from our earth through more than two thousand years of Christian training."^[64]

For Jung, the time to break with the "Christian training" had come, and the age of a new religion had arisen. Jung believed that Western culture had suffered much under the wings of Christianity, and that the time for a new revelation was long overdue.

He repeatedly stated that Christianity failed to answer life's fundamental questions and man's bold quest for knowledge and for penetrating the mysteries of life.^[65]

Moreover, Christianity emphatically condemned occult divinations and pagan practices. It was not long before Jung found himself in constant battle with Orthodox Christianity.^[66]

Hence, psychoanalysis, Jung's archetypal image, and new terminology such as "unconscious" had to be introduced into mainstream thought in order to properly seduce the masses into the new religion. These terms did not have their development out of a scientific need, but because people like Jung wanted to rationalize the occult and indeed sexual liberation. Jung, along with Freud, became one of the noted figures to merge occultism with modern psychology.^[67]

This became clear when Jung moved to other points in his covertly occult system. In fact, he made repeated references

to the occult and Gnosticism throughout his writings and lectures.^[68]

In order to embrace Jung's new religion, all individuals "are called upon to abandon all their cherished illusions [Christian doctrines] in order that something deeper, fairer, and more embracing may arise within them."^[69]



From The Red Book

Jung intuitively knew that his writings were not science. They were coming from a female spirit entity whom Jung identified through automatic writing:

"While I was writing once I said to myself, 'What is this I am doing, it certainly is not science, what is it?' Then a voice said to me 'That is art.' The voice turned out to be that of a woman Jung knew..."

"[Jung] decided to interact with the voice, insisting in his own spoken voice that what he was doing was not art. To further engage the voice, Jung used a technique used by the spiritualist mediums:

"I thought, well, she has not the speech centers I have, so I told her to use mine, and she did, and came through with a long statement. This is the origin of the technique I developed for dealing directly with the unconscious contents."^[70]

McLynn likewise documents that Jung's idea of the unconscious clearly came out of "his experience of séances...[which] made him decide to become a psychiatrist."^[71] McLynn goes on to say that even though Jung went to medical school, his "true university was the series of séances with Helene."^[72]

This certainly explains why Jung was heavily attracted to the occult—including astrology. He wrote to Freud,

"I made horoscopic calculations in order to find a clue to the core of psychological truth...I dare say that we shall one day discover in astrology a good deal of knowledge which has been intuitively projected into the heavens."^[73]

Eric Fromm agrees that Jung's new religion was a frontal attack against all religion.^[74] More importantly, Jung was heavily possessed—and he was aware of it."^[75]

These demonic manifestations taught Jung what he could not have learned through scientific data. Of some of his spirit guides, particularly Philemon and Ka, Jung wrote:

"Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force which was not myself..."

"It was he who taught me psychic objectivity, the reality of the psyche...I understood that there is something in me which can say things that I do not know and do not intend...Psychologically, Philemon represented superior insight...To me it was what the Indians call a guru..."

"And the fact was that he conveyed to me many an illuminating idea. I did a painting of [Ka, another demonic figure], showing him in his earth-bound form, as a herm with base of stone and upper part of bronze...Ka's expression has something demonic about it..."

"Philemon has a lame foot, but was a winged spirit, whereas Ka represented a kind of earth demon...Philemon was the spiritual aspect, or "meaning." Ka...was a spirit of nature...In time I was able to integrate both figures through the study of alchemy."^[76]

It was this spirit guide, Philemon, that was responsible for bringing about much of Jung's work.^[77] Jung did not stop here; he "induced a dissociative altered state of conscious and made a visionary 'descent' into the unconscious," and this world was named the Land of the Dead.

There Jung met three personalities: an old man named Elijah, a young blind girl named Salome, and a large black snake. Jung seemed to have loved that experience, as he tried to do it again. On his second time, he saw the same personalities. But Elijah was on a rocky ridge; Salome this time looked like a doll, and a miniature snake. Salome, to Jung's surprise, began to adore and worship Jung and kept telling him, "You are Christ," a claim which Jung at first resisted.



From The Red Book

Then the snake began to get involved. Jung told us:

"Then I saw the snake approach me. She came close and began to encircle me and press me in her coils. These coils reached up to my heart. I realized as I struggled that I had assumed the attitude of the crucifixion.

"In the agony and the struggle, I sweated so profusely that the water flowed down on all sides of me. Then Salome rose, and she could see. While the snake was pressing me, I felt that my face had taken on the face of an animal, a lion or tiger."^[78]

These experiences, as Noll puts it, were clearly steps "into the mysteries of pagan antiquity." And one simply cannot separate Jungian psychology from it. It is purely a form of Jung's deification. Jung wrote again,

"One gets a peculiar feeling from being put through such an initiation. The important part led up to the deification was the snake's encircling of me. Salome's performance was deification."^[79]

In a nutshell, Jungian psychology is not science but paganism dressed up in "scientific" terms. In fact, as Noll describes, Jung's pagan worship of the sun, his reading of the occult and ancient esoteric mysteries, his visionary descent to the Land of the Dead, his flirting with mystery initiations—which seem to resemble a sort of occult pact—are obvious in his life and work.^[80]

In fact, Jung admitted that some of his experiences were not only "secret" and "dangerous" but "catastrophic" should they be revealed publicly. Therefore, Jung kept many of his activities as a "sanctuary," shielded by a "fear of the gods."^[81]

Jung cites a passage from Faust to prove that his secret activities must remain secret, otherwise Jungian psychology ceases to have power over us. Jung

"cultivated a special relationship with Wotan, whom he believed to be the true god of the Germanic peoples of Europe. Wotan came to him in a dream in the form of a wild huntsman as a sign he was taking the soul of Jung's mother with him to the Land of the Dead.

"Wotan appeared in other guises as well throughout Jung's life. Eugen Bohler, who was on very intimate terms with Jung from 1955 onward, recalled that Jung 'had several intuitions with death—of the death of his mother before the First World War and the death of his wife. On both occasions there was Wotan...He had a dream of Wotan riding in the sky...

"Wotan is also a psychopompos, one who leads the souls of the dead, like Hermes.' Bohler added, 'Jung had several dreams with Wotan flowing, so to speak, beside him on the lake when he was at Bollingen.'"^[82]

Call him Wotan or by other names, but the fact is that for Jung it was not science but plain old occultism and magic. For Jung, it was these spirit entities that

"brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life."^[83]

With the publication of Jung's posthumous *The Red Book*,^[84] scholars are now even discovering some of the dark and occult world of Jung. And if you hope to find scientific inquiry in that particular book, good luck.

[YouTube - Veterans Today -](#)

^[1] Richard Noll, *The Jung Cult: The Origin of a Charismatic Movement* (Princeton: Princeton University Press, 1994).

^[2] See Nandor Fodor, *Freud, Jung, and Occultism* (Lanham, MD: University Press of America, 1971).

^[3] Quoted in E. Michael Jones, *Monsters from the Id: The Rise of Horror in Fiction and Film* (Dallas: Spence Publishing, 2000), 55.

^[4] Miranda Seymour, *Mary Shelley* (New York: Grove/Atlantic, Inc., 2000), 448.

^[5] Ibid., 111.

^[6] Richard Eelman, *Yeats: The Man and the Mask* (New York: W. W. Norton, 1999), 89; for other sources, see R. F. Foster, W. B. Yeats: A Life (New York: Oxford University Press, 1997); Susan Johnston Graf, W. B. Yeats: *Twentieth-Century Magus* (York Beach, ME: Samuel Weiser, Inc., 2000); Nevill Drury, *Stealing Fire from Heaven: The Rise of Modern Western Magic* (New York: Oxford University Press, 2011).

^[7] Rosemary Lloyd, *Baudelaire's World* (Ithaca: Cornell University Press, 2002), 83.

^[8] See for example Theophile Gautier, *Charles Baudelaire: His Life, 1915* (Ithaca: Cornell University Library, 1915).

^[9] Flaubert, *Flaubert in Egypt: A Sensibility on Tour* (New York: Penguin Books, 1996), 203-204.

^[10] See Enid Starkie, *Arthur Rimbaud* (New York: New Directions Publishing Corporation, 1968), 100-110

^[11] Graham Robb, *Rimbaud* (New York: W. W. Norton & Company, 2000).

^[12] See for example Charles Nicholl, *Somebody Else: Arthur Rimbaud in Africa, 1880-91* (Chicago: The University of Chicago Press, 1999).

^[13] For Rimbaud, see Enid Starkie, *Arthur Rimbaud* (New York: New Directions, 1961), 100-110; Graham Robb, *Rimbaud: A Biography* (New York: W. W. Norton, 2000); Wallace Fowlie, *Rimbaud and Jim Morrison: The Rebel as Poet* (Durham: Duke University Press, 1994), 62

^[14] Quoted in Lawrence Sutin, *Do What Thou Wilt: A Life of Aleister Crowley* (New York: St. Martin's Press, 2000), 25.

^[15] See Hugh B. Urban, *Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism* (Berkley and Los Angeles: University of California Press, 2006).

^[16] See for example Tobias Churton, *Aleister Crowley: Spiritual Revolutionary, Romantic Explorer, Occult Master—and Spy* (London: Watkins Publishing, 2014).

^[17] Quoted in Israel Regardie, *The Eye of the Triangle: An Interpretation of Aleister Crowley* (Tempe, AZ: Falcon Press, 1986), 207.

^[18] Ernest Jones, *The Life and Work of Sigmund Freud* (New York: Basic Books, 1981), 81-84.

^[19] See Carl G. Jung, *Psychology and the Occult* (Princeton: Princeton Univ Press, 1978).

- [20] See Richard Noll, *The Aryan Christ: The Secret Life of Carl Jung* (New York: Random House, 1997).
- [21] See Frederick Crews, *Unauthorized Freud: Doubters Confront a Legend* (New York: Penguin Books, 1999).
- [22] Richard Noll, "Folk Fictions," *Times Higher Education*, November 25, 1996.
- [23] Preface to the second edition, published by Free Press.
- [24] Ibid.
- [25] See Ethan Watters and Richard Ofshe, *Therapy's Delusions: The Myth of the Unconscious and the Exploitation of Today's Walking Worried* (New York: Scribner, 1999), 64-67.
- [26] Ibid., 66-67.
- [27] Ibid., 66.
- [28] Ibid.
- [29] Quoted in Jones, *Libido Dominandi*, 137.
- [30] For further study, see Allan V. Horwitz and Jerome C. Wakefield, *The Loss of Sadness: How Psychiatry Transformed Normal Sorrow into Depressive Disorder* (New York: Oxford University Press, 2007); Robert Whitaker, *Anatomy of an Epidemic: Magic Bullets, Psychiatric Drugs, and the Astonishing Rise of Mental Illness in America* (New York: Random House, 2010); Ethan Watters, *Crazy Like Us: The Globalization of the American Psyche* (New York: Free Press, 2010); Irving Kirsch, *The Emperor's New Drugs: Exploding the Anti-Depressant Myth* (New York: Basic Books, 2010); Thomas S. Szasz, *The Medicalization of Everyday Life* (New York: Syracuse University Press, 2007); Alan V. Horwitz, *Creating Mental Illness* (Chicago: University of Chicago Press, 2002); David Healy, *The Anti-Depressant Era* (Cambridge: Harvard University Press, 1999); David Healey, *Let Them Eat Prozac: The Unhealthy Relationship Between the Pharmaceutical Industry and Depression* (New York: New York University Press, 2004).
- [31] See William Kirk Kilpatrick, *The Emperor's New Clothes* (Wheaton, IL: Crossway Books, 1985), 176-177.
- [32] Joyce Milton, *The Road to Malpsychia: Humanistic Psychology and our Discontents* (New York: Encounter Books, 2002), 57.
- [33] Ibid., 56.
- [34] Ibid., 44-45.
- [35] Ibid., 46.
- [36] Ibid., 52.
- [37] Edward Hoffman, *The Drive for Self: Alfred Adler and the Founding of Individual Psychology* (Boston: Addison-Wesley Publishing Company, 1994), 83.
- [38] Claire Dunne, *Carl Jung: Wounded Healer of the Soul* (New York: Parabola Books, 2000), 150.
- [39] Frank McLynn, *Carl Gustav Jung* (New York: St. Martin's Griffin, 1996), 41; also Noll, *The Aryan Christ*, 26-30.
- [40] Ibid., 25.
- [41] Dunne, *Wounded Healer of the Soul*, 21.
- [42] Noll, *The Aryan Christ*, 30.
- [43] Ibid., 38.
- [44] Ibid., 40.
- [45] Ibid., 41, 49.
- [46] Ibid., 41.
- [47] Ibid., 47-52.
- [48] Fodor, *Freud, Jung, and Occultism*, 87.
- [49] Ibid., 29.
- [50] Dunne, *Wounded Healer of the Soul*, 55-56; emphasis added; also Stephen A. Hoeller, *The Gnostic Jung*, 7.
- [51] Noll, *The Aryan Christ*, 190-161.
- [52] Stephen A. Hoeller, *The Gnostic Jung and Seven Sermons to the Dead* (Wheaton, IL: Quest Books, 2006), 8.
- [53] Noll, *The Jung Cult*, 65-67.
- [54] See Brenda Maddox, *Yeats's Ghosts: The Secret Life of W. B. Yeats* (New York: HarperCollins Publishers, 1999).
- [55] See for example Emily W. Leider, *Dark Lover: The Life and Death of Rudolf Valentino* (New York: Farrar, Straus and Giroux, 2003), 6, 241-243, 410; Antoni Gronowicz, *Garbo: Her Story* (New York: Simon & Schuster, 1990); Kenny Kingston, *I Still Talk to...* (Newport Beach, CA: Seven Locks Press, 2000). Roseanne Barr, *My Life as a Woman* (New York: Harper & Row, 1989), 84. Shirley MacLaine, *Going Within: A Guide for Inner Transformation* (New York: Bantam, 1990), 25. Natasha herself declared, "The more we investigated this remarkable gift of automatic writing, the more convinced we became of the great truth which lay behind it....[Rudolf] soon made the discovery that he also was mediumistic and could receive automatic writings." Natasha Rambova, *Rudolf Valentino: A Wife's Memories of an Icon* (Hollywood, CA: 1921PVG Publishing, 1926 and 2990), 48, 49, 51. Incredibly, it was through those séances and automatic writings that the Valentinos got many of the scripts for their performances.
- [56] See for example Hugh B. Urban, *The Church of Scientology: A History of a New Religion* (Princeton: Princeton University Press, 2011); Russell Miller, *Bare-Faced Messiah: The True Story of L. Ron Hubbard* (New York: Henry Holt, 1987); Bent Corydon and L. Ron Hubbard, Jr., *Ron Hubbard: Messiah or Madmen?* (New York: Lyle Stuart, 1987); Jon Atack, *A Piece of Blue Sky: Scientology, Dianetics, and L. Ron Hubbard* (Secaucus, NJ: Carol Publishing Group, 1990).
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- [58] Noll, *The Jung Cult*, 269.
- [59] Dunne, *Wounded Healer of the Soul*, 57.
- [60] Noll, *The Aryan Christ*, 22.
- [61] Dunne, *Wounded Healer of the Soul*, 270.
- [62] Noll, *The Jung Cult*, 257.
- [63] Ibid., 224.
- [64] Dunne, *Wounded Healer of the Soul*, 152.
- [65] See Hoeller, *The Gnostic Jung*, 27.
- [66] Ibid., 28.
- [67] Ibid., 31.
- [68] Ibid., 28.
- [69] Noll, *The Jung Cult*, 200.
- [70] Ibid., 202-203.
- [71] Frank McLynn, *Carl Gustav Jung* (New York: St. Martin's Griffin, 1996), 43.
- [72] Ibid., 44.
- [73] Richard Webster, *Why Freud was Wrong: Sin, Science, and Psychoanalysis* (New York: Basic Books, 1995), 385.
- [74] Eric Fromm, *Psychoanalysis and Religion* (New York: Vail-Ballou Press, 1978), 16.
- [75] Dunne, *Wounded Healer of the Soul*, 5.
- [76] Ibid., 53-54.
- [77] See Noll, *The Aryan Christ*, 2-3.
- [78] Ibid., 123.
- [79] Ibid., 124.
- [80] Ibid., 120-147.
- [81] Ibid., 140.
- [82] Ibid., 146.
- [83] Carl Jung, *Dreams, Memories, Reflections* (New York: Random House, 1961), 178.
- [84] See Carl Jung, *The Red Book* (New York: W. W. Norton, 2009).
- <http://www.veteranstoday.com/2014/05/27/carl-jung-humanistic-psychology-and-the-land-of-the-dead/>

STANDPOINT.

Caught in the Trap of His Own Metaphysics

JUDITH WOLFE, June 2014

Martin Heidegger's *Black Notebooks* — the intellectual scrapbook the philosopher began keeping during the Nazi years — are, on any showing, a major publication, and will be indispensable not just for understanding Heidegger, but also for any account of the intellectual landscape during the early Nazi years. Ultimately, the notebooks show that we have to rethink both of the standard theories: either that Heidegger's Nazism was continuous with his philosophy and therefore somehow disqualifies him from serious philosophical consideration, or that it was an aberration unconnected with his philosophy and can therefore be ignored by intellectuals. The *Notebooks* make clear that his National Socialism was very much of a piece with his philosophy — but also that it was all but alien to the militaristic blood-and-soil socialism that later became identical with the term Nazism.



The history man: Disillusioned with Nazi education policy, Heidegger worked out his own project for German renewal (credit: Getty)

The recent publication comprises three volumes of notebooks: a 600-page volume spanning the years 1931-38, a 450-page volume from 1938-39, and a further 300-page volume written in 1939-41. The part of most immediate interest, from which we had expected the most controversial material, is the first, which covers the years of Heidegger's direct involvement with the party. This turns out to be an honest journal — overweening, earnest, comic, even strangely touching — of the failure of the philosopher's university rectorship at Freiburg and its aftermath, with meaty new information about his vision for philosophy, the university and Germany.

We already knew that Heidegger's institutional involvement with the Nazi party — in particular, his agreement to become rector of Freiburg University in 1933 — was motivated less by political enthusiasm than by a long-held ambition for university reform. The inadequacy of modern universities (which, Heidegger complained, were becoming mere polytechnics), and the squeezing of philosophy departments by efficiency reviews on the one hand and church control on the other, had worried him since the beginning of his university career. At the time of Heidegger's rectorship, the Nazi party had not yet developed a unified education policy, and it is clear from his inaugural address and the letters surrounding his acceptance of the post that Heidegger was hoping to seize the moment to put into action the intellectual renewal he had been writing and lecturing about for a decade. That he was soon disillusioned becomes clear both in a series of disappointed letters to friends (complaining that a very differently-minded candidate had been appointed minister of education and that he, Heidegger, had not been invited to any education policy meetings at the higher level), and in his premature resignation from the rectorship in early 1934. Heidegger never dabbled in party business again.

What the *Notebooks* add to this account are details both of Heidegger's increasing disgruntlement with party politics and of the philosophical ideas underpinning his own ambition for reform. As far as the former is concerned, it is remarkable how sharply he criticises the party even at the height of his political

engagement. Critics have often dismissed as retrospective whitewashing Heidegger's 1945 profession that by taking up the rectorship he had "hoped to counter the advancement of the threatening supremacy of the party apparatus and the party doctrine". But the 1933-34 notebooks bristle with abuse about the obstinate, supercilious anti-intellectualism of the party and the fact that the party leadership is dictating tedious and ineffectual institutional reshuffles (including *Gleichschaltung*, the subjugation of universities to National Socialist political aims) that do nothing towards true reform. Equally interesting is the positive aspect of Heidegger's criticism: a vision of renewal that resituates the call to an authentic life issued in *Being and Time* within a romantic nationalism familiar from Fichte, Hegel and Hölderlin, and precariously projected on to the Nazi movement. Six years earlier, in his philosophical runaway hit *Being and Time*, Heidegger had tried to reform his countrymen's relationship to both philosophy and life, arguing that the "question of Being", far from being a metaphysical curio, was in fact at the heart of every human existence. Being human, he argued, simply meant being able and called to recognise the infinite possibilities but also the terrible precariousness of existence, and to "stand in the storm" of that exposure, rejecting the false security both of appetite-driven drifting and of socially dictated roles.

When he opens his philosophical journal of 1931-32, it is with the dejected refrain that no one "gets" *Being and Time*: instead of changing their lives, people sit in cafés prattling about authenticity and publish half-baked articles about anxiety. How, Heidegger asks again and again, can his project — which should elicit a consciously lived life, not more chatter — be actualised, and not merely by one or two exceptional individuals, but among a whole generation of young Germans?

His despondency lasts until the end of his 1931-32 notebooks. Then, in the autumn of 1932, Heidegger pricks up his ears at the young Hitler's grave talk about the greatness of the German people, and the need for discipline, suffering, and the shedding of false securities in order to realise its potential. In November 1932, Heidegger writes excitedly to his friend Rudolf Bultmann (who was never a Nazi, and later joined the regime-resisting Confessing Church) that National Socialism might be a movement with enough driving force to instil in Germany as a whole the kind of conscious life he envisions. Bultmann agrees that although he regrets National Socialism's consolidation into a political party, the "actual movement was, and perhaps still is, something great, with its instinct for the ultimate, its feeling of solidarity, and its discipline".

Bultmann's sympathetic response may seem shocking; but in reality, it merely shows how unspecific the National Socialist programme still was in the early Thirties. To Heidegger, as to many other intellectuals at the time, it seemed less an innovation than a return to the great nationalist tradition of the 19th century.

The nationalism of the educated middle classes had, from its beginnings in the Napoleonic Wars, been a glorification of the German national "spirit" (*Geist*) as nothing less than a pure expression of the quasi-divine "world spirit" which would, in its self-realisation, perfect the world. This nationalism was, at heart, a matter of education as much as of political or military action, and played into the rise of the German research universities. In 1808, Fichte published his conviction that it was in the Germans that "the seed of human perfection is most decisively planted, and to whom progress in this development is entrusted". "If you perish in this your essence," he warned his countrymen, "then all hope of the entire human race for salvation from the depths of its evils perishes with you." In 1821, Hegel declared that Germany's ascendancy would mark the "absolute rule" of spirit, in which "all peoples would find their salvation". This spiritual or intellectual nationalism was so deeply rooted that during the First World War it was exploited to romanticise German militarism: "This army," Pastor Karl König preached, "is an embodiment of our national spirit"; and the philosopher Adolf

Lasson chimed in, "Our army and navy too are a spiritual power."

After the sluggish and depressed Weimar years, many intellectuals, including Heidegger, saw in the National Socialist movement a potential renewal of this spiritual-intellectual vision, and in Hitler's promised Reich the quasi-messianic kingdom envisioned by Fichte and Hegel. At the beginning, Nazi leaders encouraged these projections: "the Third Reich" as an epithet for the Germany of the future was not just a reference to the two preceding "German" empires, but also to Joachim of Fiore's apocalyptic periodisation of history, in which the empires of God the Father (Old Testament) and the Son (New Testament and Church) would be followed by an apocalyptic "third empire" of the Holy Spirit.

Heidegger had hinted at such hope for renewal in the last part of *Being and Time*, and spelled it out in the Thirties: again and again in the *Black Notebooks*, he refers to the "distant calling" of the German people to an unprecedented "depth of existence and breadth of horizon", spearheaded by an "intellectual elite strong enough to give new shape to the tradition of the Germans". In 1932, Heidegger looked to Adolf Hitler to rally such an elite.

But Hitler had struck out on a different course. Dismissing as a bourgeois obfuscation the old, "spiritual" understanding of the German nation, he defined *Volk* instead as "a substance of flesh and blood" requiring racial purification and *Lebensraum*. If this people was to have a religious outlook at all, it would be in the form of the "religion of blood" delivered in Alfred Rosenberg's *Myth of the Twentieth Century*. Rosenberg located the fatal flaw of Christianity in its disregard for the "law of blood": "the stream of blood-red, real life, which rushes through the veins of all true peoples and every culture" and "alone enables the creation and maintenance of values". Heidegger, too, by now dismissed Christianity as an ossified system that evaded rather than encouraged spiritual effort; but his hope was for a people trained in radical questioning and intellectual striving, not steeped in blood-and-soil nationalism.

Heidegger was neither unaware of, nor embarrassed by, this conflict with the party line, though he probably underestimated the Nazis' commitment to it. His 1933-34 notebooks are full of scorn for the "vulgar Nazism" peddled by the media and politicians, with its mix of "ethical materialism" and "dull biologism". The definition of the *Volk* as a biological organism, he thought, reduced it to an absurdity — "a giant squid rolling around in space, only to be washed up, when it has rolled around enough, at the edge of nothingness." What the people needed was a "spiritual-intellectual Nazism", addressing them as a community with a spiritual-intellectual calling. In his 1933 rectoral address, audaciously entitled "The Self-Assertion of the German University", Heidegger tried just that, folding the military service and labour service introduced by Hitler back into the three-tiered structure of Plato's ideal republic, administered by philosopher kings, workers and soldiers: "The three commitments — through the people to the destiny of the state in its spiritual-intellectual mission — are equally aboriginal to the German character. The three services springing from them — labour service, military service, and intellectual service — are equally important and of equal rank."

But if Heidegger hoped to use the spark of the ongoing political revolution to light the fire of a second, spiritual-intellectual one, he was disappointed. The diary entries of 1933-34 are full of frustrated complaints: his colleagues are using *Mein Kampf* as a template on which to churn out flimsy "re-evaluations" of old texts; the students are neglecting their studies to hang out on factory floors; and the party leadership is enforcing ineffectual institutional reforms and dismissing his ideas. Over the course of the academic year 1933-34, Heidegger increasingly felt that his rectoral duties, at which he had never been very good, were keeping him from his "true intellectual task", the reform of philosophy. In April 1934, he wrote in italics: "*I stand at the end of a failed year.*"

This failure dashed Heidegger's optimism that the National Socialist movement would catalyse his hoped-for "turn of the age". But it changed nothing about that hope itself, and in the following six years, during which he published nothing, he worked out his vision for German renewal. He eventually transformed it into a revolutionary account of the whole history of Western philosophy which — lifted from its nationalist soil — would make his name in the English-speaking world. The notebooks of the years 1935-41 are therefore a hugely exciting publication: a live record of Heidegger's famous ideas taking shape. But for the moment, any assessment of their significance for understanding the so-called "late Heidegger" is likely to be displaced by the tyranny of the urgent: his repeated mention of the "tenacious dexterity of calculation and banking and shuffling that constitutes the foundation of the Jews' worldlessness". These references are of urgent concern not so much as evidence of a privately-held anti-Semitism—which was too common in the history of the Christian West to be a reliable criterion for hindsight discrimination — but as threads in the cloth of his philosophical experiments. The notebooks of these years are no diary or chronicle: there are few dates and no direct references to current events. Heidegger's references to the Jews are not political asides, but part of his philosophical project.

In the middle years of the Nazi regime, Heidegger distilled his objections to the soulless efficiency of the party into a criticism of "technology", by which he meant not a branch of science or a type of equipment, but a way of engaging with the world: to think "technologically" is to see the world as nothing but a source of raw material to be sorted, tallied up and deployed at will. But this denial of one's own rootedness in a shared world cannot long go well: by the technocrats' own logic, they themselves are soon reduced to mere resources to be used up and disposed of.

Heidegger now directed the revolutionary vision that he had hoped to pursue within Nazism against this technological tyranny. Against Hitler's National Socialism, he pitched the romantic nationalism of Friedrich Hölderlin, who — following Fichte and Hegel — envisioned the Germans as a people called to school the world in a different attitude to the world: a poetic disposition of attentive letting-be that allowed the self to become a "clearing" on which the light of Being might fall and show forth beings as they are. In a gesture of indirect resistance, Heidegger lectured enthusiastically about this Hölderlinian nationalism in Freiburg.

At the same time, the heuristic of "technology" allowed Heidegger to escape the deadlock of competing nationalisms by exposing Nazism as not very special, but in fact quite similar to "Bolshevism" and what Heidegger called "Americanism": another machine for grinding down the rich inner life of the world into a mass of homogenous, useful material. More ironically, Nazism turned out to be itself an instance of the mentality that it projected on to the Jews: a deracinated "worldlessness" resulting from a "tenacious dexterity of calculation and banking and shuffling".

The conclusions that Heidegger drew from this last point were not as radical as we might hope: he questioned not the stereotype of the calculating Jews but only their uniqueness. He himself speculated that the Jews might have a role to play in the technological crisis of the modern world, though he never specified what. What Heidegger thoroughly rejected, however, was any description of the Jews as a "race": "The question of the role of World Jewry", he insisted, "is not a racial one, but the metaphysical question of a form of humanity" characterised by deracination and instrumental reasoning. It would be absurd to assume that this "form of humanity" could be eradicated by eliminating a particular group of people. On the contrary: such calculated extermination would only perpetuate the technological logic that Heidegger was calling his compatriots to abandon. That logic could only be overcome, as Heidegger wrote, by "suffering and danger and knowledge".

All this creates the strong impression that Heidegger's thinking about the Jews is governed not by a pragmatic but by a poetic logic. His "Jew" is not Hitler's *Untermensch* but Shakespeare's Shylock: on a practical level, an outsider advantaged by the commercial ambitions of the city; but on a more profound literary level, a personification of that city's own dangerous tendency to see in fellow human beings nothing more than so many pounds of flesh. This "poetic" logic aims to resist the instrumental logic of his technocratic surroundings. But within these surroundings, Heidegger's literary armchair approach is also his great weakness. The real danger of his comments about the Jews is not merely that they are racist but that they seem to hold out an abstract, poetic typology as a replacement for political awareness: by reducing the Jews to a poetic type, he becomes deaf to their practical plight. This sometimes takes grotesque forms: though he would never advocate or condone Hitler's and Himmler's "final solution", for example, Heidegger seems to find a measure of poetic justice in the Nazis' calculating reduction of the Jews to a "race" as matching the Jews' own reductive tendency towards racial

thinking. He is, as Hannah Arendt later put it to Günter Gaus, "caught in the trap of his own ideas".

This does not force us to dismiss Heidegger's project, but to recognise its blind spots. On the one hand, his analysis of the Nazi regime is eerily accurate: Nazism is neither the unique good its masters proclaimed nor the singular evil we sometimes lazily imagine, but merely a particularly efficient working out of the devastating human tendency to strip others of their humanity. On the other hand, his critique of technology, though it put Heidegger in ideological opposition to the party, left him practically complicit with it: by substituting poetic justice for legal justice, he gave away any criterion by which to condemn the calculated technological extermination of the supposedly technologically-minded Jews. Perhaps his own call to a poetic appreciation of the world, for all its rejection of a forceful "enframing" of the world, is simply another version of the human tendency to remake the world in the image of our own fantasies.

<http://standpointmag.co.uk/node/5583/full>

Zionist Canada bows to the holocaust religion

By Brandon Martinez

Officials of the Harper regime recently announced the construction of a new "holocaust" monument in Ottawa set to be completed in the fall of 2015.

"The monument features a large gathering space for ceremonies — with room for 1,000 visitors — enclosed by six triangular, concrete volumes to create the points of a star. ... Monochromatic photographs by Burtynsky depicting Holocaust sites will be embedded upon concrete surfaces," reported the *Toronto Star*.

It should come as no surprise that the Harper regime is backing this new holocaust monument project, considering that the ruling neo-conservatives in Ottawa have openly expressed their adherence to Jewish supremacist ideology on numerous occasions. Harper and his lackeys in Parliament have incessantly praised the apartheid state of Israel (a nation birthed through ethnic cleansing and mass terror) and have vehemently denounced those who challenge or criticize Israeli imperialism and state-terrorism.

At a May 14, 2014, speech before the American Jewish Committee's Global Forum, Canada's Foreign Minister John Baird told the room of Zionist fanatics that Israel is a "truly special nation" that is a "great example to the world." A great example for what? Ethnic cleansing, mass murder and ruthless deception? Not shy to announce his belief in Jewish exceptionalism, the Zionist puppet foreign minister added that Israel is a "most extraordinary society."

Many have argued that the holocaust promotion industry is an extortion racket designed to bolster Jewish privilege. By emphasizing Jewish victimhood above that of all other peoples, the Zionists aim to suffocate the public at large underneath a blanket of self-serving propaganda so that evidence of wrongdoing on the part of these tribal zealots will not see the light of day. Not only are Jews today *not* victims of any sort or underdogs in any sense of the term, they are in fact the most affluent and influential segment of every society in which they live. "Jewish families [are] among the wealthiest families in the United States. According to Forbes, 25 to 30 percent of U.S. multimillionaires and billionaires are Jewish," noted James Petras in his book *The Power of Israel in the United States*. A similar situation to the one described by Petras also exists in Canada, Australia, Britain, Germany, France, etc.

The sages and holy men of holocaustianity have endeavored to promote this quasi-religion to the four corners of the earth. Hundreds of holocaust museums, memorials, monuments and research centres have been erected across Europe, Russia, North America, Latin America and even Asia. Hundreds of holocaust-themed films and television shows have been broadcasted throughout the Americas and Europe. Countless books, memoirs and other literature relating to the sacred

Shoah have flooded the libraries and bookstores of all Western countries. Dozens of governments have created laws forbidding any revision of the rigid, one-sided narrative engineered by the winners of World War II.

In his book *The Holocaust Industry*, Jewish scholar Norman Finkelstein labeled these practitioners of professional victimhood "a repellent gang of plutocrats, hoodlums and hucksters." One such charlatan was Herman Rosenblatt who appeared on the Oprah Winfrey Show multiple times and attained a movie deal based on his fallacious fibbing. After admitting that climactic portions of his memoir *An Angel at the Fence* were manufactured, he unapologetically told ABC News: "It was not a lie because in my imagination I believed it."

Another holocaust faker, Misha Defonseca, was ordered by a judge to pay back her publisher \$22.5 million after it was revealed that her best-selling 1997 memoir, *Misha: A Mémoire of the Holocaust Years*, was entirely fictional. Defonseca claimed that as a young girl she journeyed across Europe in search of her parents who were taken away to a German concentration camp during WW2, and that amid her search she was taken care of and raised by a pack of wolves who adopted her as one of their own. "It's not the true reality, but it is my reality," Defonseca told *The Guardian*. "There are times when I find it difficult to differentiate between reality and my inner world," the mythomaniac explained.

Benjamin Wilkomirski's 1994 holocaust memoir *Fragments* was exposed as a fraud. He was never interned in any camp and actually lived in neutral Switzerland during the war. Rudolf Vrba admitted on the stand at the Toronto trial of Ernst Zundel in 1985 that his memoir *I Cannot Forgive* was an "artistic picture" that contained embellishments and exaggerations. Elie Wiesel, the veritable pope of the holocaust religion, has long been suspected of at least partially fabricating his story of survival. In his memoir *Night*, he tells of how a doctor performed surgery on his infected foot while interned at the "death camp" Auschwitz. One might ask: what is the purpose of a doctor in a "death camp"? Then, reported Wiesel, he and his sick father chose to evacuate that camp in January of 1945 alongside the retreating German Army and SS-men instead of waiting for the Soviets to arrive. Miraculously he survived this supposedly "genocidal" ordeal.

Wiesel collects hundreds of thousands of dollars in speaking fees to preach "tolerance" to the world, while simultaneously advocating vicious hatred of German people. "Every Jew, somewhere in his being, should set apart a zone of hate - healthy virile hate- for what the German personifies and for what persists in the German," the man once described by the *Chicago Tribune* as a 'beacon for human rights' wrote in his 1968 book *Legends of Our Time*. The unscrupulous pretender

and money-getter has shown callous disregard for the human rights of Palestinians because their oppressors are members of a master class of "chosen people" of which Wiesel is a Learned Elder.

Also not visible on Wiesel's "human rights" radar are the tens of millions of Russians and Eastern Europeans, mostly Christians, who were starved, shot, tortured and enslaved by the Jewish-dominated Bolshevik regime in Russia. "Many Jews sold their soul to the devil of the Communist revolution and have blood on their hands for eternity," wrote the Israeli journalist Sever Plocker in an op-ed for *Ynet News*. "Even if we deny it," the Jewish writer concluded, "we cannot escape the Jewishness of 'our hangmen,' who served the Red Terror with loyalty and dedication from its establishment."

Why have Stalin's Jewish executioners and secret police torturers not received the same level of scrutiny that the Nazis have? Why have there been no Hollywood movie depictions of what happened in Stalinist Russia? When the subject has been broached, kosher commentators and careerist historians have been reluctant to note the fact that a large percentage of the top officials of the Soviet regime and the post-WW2 communist regimes of Eastern Europe were Jewish chauvinists.

When in 2009 the Ukrainian security service published a list of Soviet and Communist Party officials responsible for the

Holodomor – the famine-genocide sponsored by Moscow in 1932 that took the lives of 6-7 million Ukrainians – Jewish groups cried foul, contending that publicizing such a list was a bad idea because most of the names on it were Jewish and would thus cause anti-Jewish sentiments, reported the *Jewish Telegraphic Agency*. Instead of learning about the true nature of this unspeakable crime and the culprits responsible, Ukrainians should just "forget history" -- at least that is what the Israeli politician Shimon Peres implored them to do in a 2010 speech.

Ukrainians are commanded by the Zionists to forget their history; as are the Palestinians. But we, the 'gullible goyim,' must "never forget" what allegedly happened to the self-styled chosen ones during the Second World War. In this New World Order of Malthusian mayhem and Orwellian mind control, the Zionists hope to lock us in a mental dungeon where unwelcome thoughts are extirpated with ruthless efficiency and cold determination.

Unfortunately for them, the truth can only be hidden from public sight but never extinguished.

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THEY DEFIED ISRAEL. THEN THEY DIED.

2004: Yasser Arafat - Palestine

The charismatic and likeable leader of the Palestinian people (*who have been displaced and long oppressed by Israel*) had won the sympathy of many world leaders. He was apparently [poisoned](#) by Israeli agents.



Arafat: "Israel seeks to dominate the whole Middle East region."

Arafat was popular and respected throughout the world.



Arafat dead!

2006: Saddam Hussein - Iraq

Saddam Hussein was always a champion of the Palestinian cause, and an obstacle to Israeli ambitions in the region. Hussein called upon all Arab nations to support the oppressed Palestinian people. After being overthrown by a U.S. invasion in 2003, he was hanged by U.S.-Israel's Iraqi puppets three years later.



Saddam was a brave critic of Israel and an obstacle to Israeli ambitions.



Saddam and Arafat had a long and close friendship.



Saddam dead!

2008: Jorg Haider - Austria

Jorg Haider was the long time leader of the Austrian Freedom Party and a force in Austrian politics. He was hated by Zionists because of his praise for Hitler's

economic achievements. He also drew the ire of Israel by visiting both Saddam Hussein & Muammar Qaddafi. After enduring nearly 8 years of Zionist-Globalist hatred, Haider was finally killed in a mysterious car crash.



Haider with Qaddafi



Haider with Hussein



Haider dead!

2011: Muammar Qaddafi: Libya

Libyan leader Qaddafi was an outspoken pro-Palestinian and anti-Zionist. In 2010, Qaddafi accused Israel of murdering JFK. In 2011, he was tortured and shot to death by U.S.-Israel's "Libyan rebels."



Qaddafi: "Israel killed John F Kennedy!"



Gaddafi and Arafat were close for more than 30 years.



Qaddafi dead!

2013: Hugo Chavez: Venezuela

Venezuelan leader Chavez was an outspoken critic of Israel and a friend to the Palestinians. In 2010, Chavez claimed that [Israeli agents were trying to kill him](#). In March of 2013, Chavez died after a lengthy battle with a strange type of cancer. Venezuelans believe that he was poisoned.



Chavez honors Qaddafi with The Sword of Simon Bolivar.



Chavez: "Damn the terrorist State of Israel. They are trying to kill me!"



**Chavez dead!
Iran's President mourns at Chavez's coffin.**

***Who will be next to die?
Ever notice how the media is always
villifying these leaders?***

Kim Jong Un: North Korea

Communist North Korea and Israel have very hostile relations. North Korea does not recognize Israel and it supports the Palestinians. **North Korea also sells technology to Syria and Iran.** U.S. and its South Korean puppet are therefore picking a needless fight with the North. China and Russia are trying to keep the peace.



Kim Jong with NBA legend Dennis Rodman, who later said: "He loves power, but he doesn't want war."

Bashar al Assad: Syria

Syria supports the Palestinians and has a land dispute with Israel (Golan Heights). Syria also provides arms to Lebanon (Hezbollah) so that they may fend off an Israeli invasion. Israel / US / NWO are currently supporting "rebels" who are trying to destroy Syria and kill Assad.



Bashar al Assad warmly embraces the since deceased Qaddafi.



Bashar al Assad being honored by the since deceased Chavez of Venezuela.



Bashir al Assad with his ally Ahmadinejad of Iran.

Mahmoud Ahmadinejad: Iran

****He's safe now as Iran has a new President***

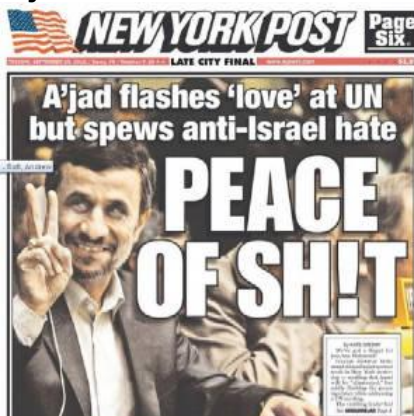
Iran is a militarily strong obstacle to Israeli (and U.S./NWO) ambitions in the region. President Ahmadinejad is committed to developing peaceful nuclear energy for his people. He also doubts "The Holocaust" and supports the oppressed Palestinians. The U.S. / Israel axis has been threatening to bomb Iran since 2004.



Ahmadinejad with the since deceased Qaddafi.



Ahmadinejad with the since deceased Chavez.



Zionist U.S. Media HATES Iran!

Vladimir Putin: Russia - The ULTIMATE target!

Only Russian (and Chinese) power and influence stand in the way of the final Globalist world takeover, and Zionist domination of the Middle East. Putin brought Russia back from a dead nation to a force to be reckoned with. Putin has already foiled an assassination plot, and a phony "pro-Democracy" CIA revolution.



The since deceased Chavez decorates Putin.



Putin and the since deceased Arafat had a good relationship.



Putin and the since deceased Qaddafi had a good relationship.



Putin strongly supports Syria.



Putin does not want the world to go to war with peaceful Iran.
<http://www.tomatobubble.com/theydefiedisrael.html>



Now you know why the Globalist-Zionist media HATES Putin!

Frontal assault

Seeing Hitler on your daily commute

Anti-Islam activist Pamela Geller puts up a new set of ads on Washington, DC's buses

By [Renee Ghert-Zand](#) May 20, 2014, 5:12 am



Adolf Hitler - photo credit: German Federal Archive/Wikimedia Commons



Commuters in Washington, DC will be looking at Adolf Hitler for the next month thanks to a [new anti-Islam campaign](#) spearheaded by controversial blogger and activist [Pamela Geller](#).

The 15-foot long ads featuring a photograph of the Nazi leader were placed by Geller's [American Freedom Defense Initiative](#) on 20 city buses. The ads claim that Islam promotes Koran-based Jew-hatred and demand an end to [US foreign aid to Islamic countries](#).

Geller wrote on her website that the campaign – which features an archival photograph of Hitler meeting with Haj Amin al-Husseini, the Palestinian nationalist and Islamic leader of Mandate Palestine — are a response to “the vicious Jew-hating” ads placed on Washington buses in March and April by the Illinois-based group [American Muslims for Palestine](#). Those ads stated, “We’re sweating April 15 so Israelis don’t have to! Stop US aid to Israel’s occupation!”

Geller told The Times of Israel by email that she never considered not responding to the American Muslims for Palestine ad. “When is it ever advantageous to let a lie stand unchallenged by the truth? The truth is always appropriate — now more than ever,” she wrote.

While most commuters will recognize Hitler, far fewer will be familiar with al-Husseini, who was the Grand Mufti of Jerusalem from 1921 to 1948, and the president of the Supreme Muslim Council (1922-1937).

“[Al-Husseini] was responsible for the deaths of hundreds of thousands of Jewish women and children. He raised Muslim armies for Hitler in Bosnia,” Geller wrote. “I hope the ad motivates people to research and learn more about the Mufti and this history of the Jews in Muslim lands. Only then will people begin to understand the root cause of the Islamic war against the Jews.”

Having previously [lost](#) a First Amendment case against Geller and AFDI, Metro, Washington’s transit agency, accepted the Hitler ads. In 2012, a federal judge ordered Metro to display ads that stated, “In any war between the civilized man and the

savage, support the civilized man. Support Israel. Defeat jihad.”

Geller was barred from entering the UK in 2013. The Home Office denied her entry on the basis that her “presence here would not be conducive to the public good.” Her previous history [reportedly](#) indicated to the Home Secretary that Geller might attempt to “foster hatred which might lead to inter-community violence in the UK.” In addition, synagogues in the US have previously [canceled](#) planned appearances by her, citing security concerns.

The activist wrote that she has received a great deal of support for the new ads, and that there has been no threat of legal action against her. “No. Why would there be?” she replied when asked about the possibility of a law suit. “My ad is factual, and the opposition knows that as well as I do.”

Jonathan Carey, founder and executive director of [BlueStar](#), a San Francisco-based Israel advocacy and public relations organization, believes Geller’s ads will only end up offending and alienating people.

“I don’t think anyone following the news would be surprised about radical Islam, but this is not something for a poster in the public realm,” he told The Times of Israel.

“People who put up ads that spew hatred are targeting their enemies on the issue. But 99 percent of those seeing these ads are on neither of the extreme sides,” he explained.

“If the goal of these ads is to get people to hate Muslims, then that goal is very misdirected,” said Carey. “The goal should be to bring those who don’t know or care about Jews and Israel closer to our side.”

Geller thinks otherwise. She says she is going to keep doing what she is doing as long as “pro-jihad terror forces put their anti-Semitic lies on public buses.”

Anti-Islam activist Pamela Geller puts up a new set of ads on Washington, DC’s buses

<http://www.timesofisrael.com/seeing-hitler-on-your-daily-commute/>

Prince Charles Reportedly Compares Putin to Hitler

By [Kia Makarechi](#), 9:43 AM, MAY 21 2014

Prince Charles has reportedly joined the likes of Hillary Clinton by comparing Russian president Vladimir Putin to Adolf Hitler. [According to the Daily Mail](#), the Prince of Wales was touring the Canadian Museum of Immigration in Nova Scotia when he told a volunteer with Jewish ancestors who were killed by the Nazis that “now Putin is doing just about the same as Hitler.”

The Monday incident drew reactions across the British government, with Deputy Prime Minister Nick Clegg telling BBC Breakfast that while he hadn’t verified that Charles had made the comments, “Prince Charles is able, I would have thought, to be free to express himself.”

“I obviously can’t comment on a conversation which was clearly a private a private conversation, and I’m not going to start comparing one period of European history to another,” Clegg said. “I have never been of the view that if you are a member of the royal family somehow you have to enter into some sort of Trappist vow of silence.”

“I must say that I agree with him and am sure a lot of people do,” Marianne Ferguson, the museum volunteer, told the *Mail*. “I was very surprised that he made the comment, as I know they aren’t meant to say these things, but it was very heartfelt and honest.”

“We would not comment on private conversations,” a spokesperson for Clarence House [told the The Guardian](#). “It was a private conversation at a reception for war veterans.”

In March, former secretary of state Hillary Clinton was speaking to attendees of a closed-door California fund-raiser when she drew a line between Putin’s incursions into Crimea and Ukraine and Hitler’s actions in Eastern Europe.

“Now if this sounds familiar, it’s what Hitler did back in the 30s,” Clinton [reportedly said](#). “Hitler kept saying: ‘They’re not being treated right. I must go and protect my people.’ And that’s what’s gotten everybody so nervous.”

Prince Harry visited Estonia a few days ago, offering what *The Guardian* cited as [a quiet sign of Western support](#) to nations fearing Russia’s aggression. While the *Mail* repeatedly suggests that Charles’s comments will be seen as “a criticism of the West for failing to confront Mr. Putin over his seizure of Crimea,” though it’s unclear that the off-the-cuff remark carried any such intent.

The question of whether or not Putin’s annexation of Crimea mirrors Hitler’s moves in the Second World War was [taken up by The Washington Post’s Charles Lane](#), who wrote, in the wake of Clinton’s remarks, that while there are certainly some parallels, there are also key differences between the two leaders. “Whereas Hitler was an ideologue and a charismatic movement leader, Putin is an opportunist, a political mafioso who schemed his way to power and clings to it for its own sake,” Lane wrote. “Immense as his sense of Russian grievance, or his hostility toward Muslims or gays, may be, Putin is not driven by the kind of all-encompassing racism that led Hitler to perpetrate the Holocaust, or by anything like the crazed notion of Lebensraum that motivated Hitler’s attempted conquests in the East.”

In any case, the timing of Charles’s reported remark is awkward: the prince is set to meet with Putin on June 6, in France, where they’re both due to commemorate D-Day.

<http://www.vanityfair.com/online/daily/2014/05/prince-charles-putin-hitler>